Martin Luther King Jr.

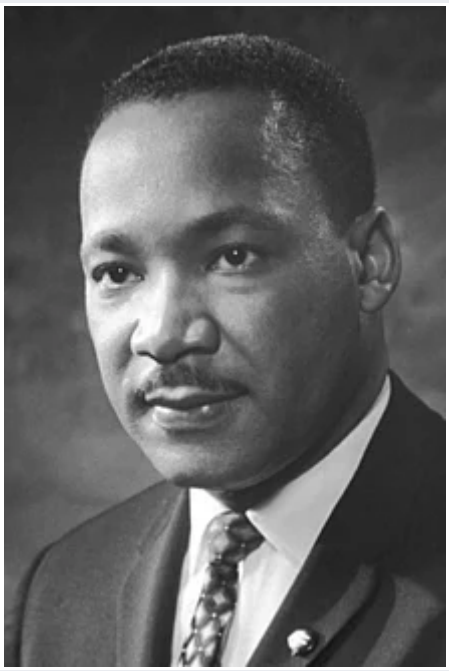
Martin Luther King Jr. (January 15, 1929 – April 4, 1968) was an American Christian minister and activist who became the most visible spokesperson and leader in the Civil Rights Movement from 1955 until his assassination in 1968. Born in Atlanta, Georgia, King is best known for advancing civil rights through nonviolence and civil disobedience, inspired by his Christian beliefs and the nonviolent activism of Mahatma Gandhi.

King led the 1955 Montgomery bus boycott and in 1957 became the first president of the Southern Christian Leadership Conference (SCLC). With the SCLC, he led an unsuccessful 1962 struggle against segregation in Albany, Georgia, and helped organize the nonviolent 1963 protests in Birmingham, Alabama. He helped organize the 1963 March on Washington, where he delivered his famous "I Have a Dream" speech.

On October 14, 1964, King won the Nobel Peace Prize for combating racial inequality through nonviolent resistance. In 1965, he helped organize the Selma to Montgomery marches. The following year, he and the SCLC took the movement north to Chicago to work on segregated housing. In his final years, he expanded his focus to include opposition towards poverty and the Vietnam War. He alienated many of his liberal allies with a 1967 speech titled "Beyond Vietnam". J. Edgar Hoover considered him a radical and made him an object of the FBI's COINTELPRO from 1963 on. FBI agents investigated him for possible communist ties, recorded his extramarital liaisons and reported on them to government officials, and on one occasion mailed King a threatening anonymous letter, which he interpreted as an attempt to make him commit suicide.

In 1968, King was planning a national occupation of Washington, D.C., to be called the Poor People's Campaign, when he was assassinated on April 4 in Memphis, Tennessee. His death was followed by riots in many U.S. cities. Allegations that James Earl Ray, the man convicted of killing King, had been framed or acted in concert with government agents persisted for decades after the shooting. Sentenced to 99 years in prison for

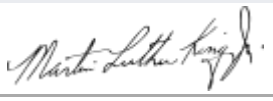
The Reverend Doctor
Martin Luther King Jr.



1st President of the Southern Christian Leadership Conference	
In office	January 10, 1957 – April 4, 1968
Preceded by	*Position established*
Succeeded by	Ralph Abernathy
Personal details	
Born	Michael J. King Jr. January 15, 1929 Atlanta, Georgia, U.S.
Died	April 4, 1968 (aged 39) Memphis, Tennessee, U.S.
Cause of death	Gunshot wound
Buried	Martin Luther King Jr. National Historical Park
Spouse(s)	Coretta Scott (m. 1953)
Children	Yolanda Martin Dexter Bernice
Parents	Martin Luther King Sr. Alberta Williams King

King's murder, effectively a life sentence as Ray was 41 at the time of conviction, Ray served 29 years of his sentence and died from hepatitis in 1998 while in prison.

King was posthumously awarded the Presidential Medal of Freedom and the Congressional Gold Medal. Martin Luther King Jr. Day was established as a holiday in numerous cities and states beginning in 1971; the holiday was enacted at the federal level by legislation signed by President Ronald Reagan in 1986. Hundreds of streets in the U.S. have been renamed in his honor, and a county in Washington was rededicated for him. The Martin Luther King Jr. Memorial on the National Mall in Washington, D.C., was dedicated in 2011.

Relatives	Christine King Farris (sister) Alfred Daniel Williams King (brother) Alveda King (niece)
Education	Morehouse College (BA) Crozer Theological Seminary (BDiv) Boston University (PhD)
Occupation	Minister, activist
Known for	Civil rights movement, Peace movement
Awards	Nobel Peace Prize (1964) Presidential Medal of Freedom (1977, posthumous) Congressional Gold Medal (2004, posthumous)
Monuments	Martin Luther King Jr. Memorial
Signature	

Contents

Early life and education
- Morehouse College
- Crozer Theological Seminary
- Doctoral studies

Montgomery bus boycott, 1955

Southern Christian Leadership Conference
- Albany Movement, 1961
- Birmingham campaign, 1963
- St. Augustine, Florida, 1964
- Selma, Alabama, 1964
- New York City, 1964

March on Washington, 1963

Selma voting rights movement and "Bloody Sunday", 1965

Chicago open housing movement, 1966

Opposition to the Vietnam War
- Correspondence with Thích Nhất Hạnh

Poor People's Campaign, 1968
- After King's death

Assassination and aftermath
- Aftermath
- Allegations of conspiracy

Legacy
- Martin Luther King Jr. Day
- Liturgical commemorations
- UK legacy and The Martin Luther King Peace Committee

Loss of materials

Ideas, influences, and political stances

Religion

Nonviolence

Activism and involvement with Native Americans

Politics

Compensation

Family planning

Television

State surveillance and coercion

FBI surveillance and wiretapping

NSA monitoring of King's communications

Allegations of communism

CIA surveillance

Adultery

Police observation during the assassination

Awards and recognition

Five-dollar bill

Works

See also

References

Notes

Citations

Sources

Further reading

External links

Early life and education

King was born on January 15, 1929, in Atlanta, Georgia, to the Reverend Martin Luther King Sr. and Alberta Williams King.[1] King's given name at birth was Michael King, and his father was also born Michael King, but, after a period of gradual transition on the elder King's part, he changed both his and his son's names in 1934.[2][3] The senior King was inspired during a trip to Germany for that year's meeting of the Baptist World Alliance (BWA). While visiting sites associated with the Protestant reformation leader, Martin Luther, attendees witnessed the rise of Nazism. The BWA conference issued a resolution condemning anti-Semitism, and the senior King gained deepened appreciation for the power of Luther's protest.[4] The elder King would later state that "Michael" was a mistake by the attending physician to

The high school that King attended was named after African-American educator Booker T. Washington.

his son's birth,[5] and the younger King's birth certificate was altered to read "Martin Luther King Jr." in 1957.[6] King's parents were both African-American, and he had Irish ancestry through his paternal great-grandfather.[7][8][9]

King was a middle child, between older sister Christine King Farris and younger brother A.D. King.[10] King sang with his church choir at the 1939 Atlanta premiere of the film *Gone with the Wind*,[11] and he enjoyed singing and music. His mother was an accomplished organist and choir leader who took him to various churches to sing, and he received attention for singing "I Want to Be More and More Like Jesus". King later became a member of the junior choir in his church.[12]

King said that his father regularly whipped him until he was 15; a neighbor reported hearing the elder King telling his son "he would make something of him even if he had to beat him to death." King saw his father's proud and fearless protests against segregation, such as King Sr. refusing to listen to a traffic policeman after being referred to as "boy," or stalking out of a store with his son when being told by a shoe clerk that they would have to "move to the rear" of the store to be served.[13]

When King was a child, he befriended a white boy whose father owned a business near his family's home. When the boys were six, they started school: King had to attend a school for African Americans, and the other boy went to one for whites (public schools were among the facilities segregated by state law). King lost his friend because the child's father no longer wanted the boys to play together.[14]

King suffered from depression through much of his life. In his adolescent years, he initially felt resentment against whites due to the "racial humiliation" that he, his family, and his neighbors often had to endure in the segregated South.[15] At the age of 12, shortly after his maternal grandmother died, King blamed himself and jumped out of a second-story window, but survived.[16]

King was initially skeptical of many of Christianity's claims. At the age of 13, he denied the bodily resurrection of Jesus during Sunday school.[17] From this point, he stated, "doubts began to spring forth unrelentingly."[18][17] However, he later concluded that the Bible has "many profound truths which one cannot escape" and decided to enter the seminary.[17]

Growing up in Atlanta, King attended Booker T. Washington High School. He became known for his public-speaking ability and was part of the school's debate team.[19] When King was 13 years old, in 1942, he became the youngest assistant manager of a newspaper delivery station for the *Atlanta Journal*.[20] During his junior year, he won first prize in an oratorical contest sponsored by the Negro Elks Club in Dublin, Georgia. On the ride home to Atlanta by bus, he and his teacher were ordered by the driver to stand so that white passengers could sit down. King initially refused but complied after his teacher told him that he would be breaking the law if he did not submit. During this incident, King said that he was "the angriest I have ever been in my life."[19] An outstanding student, he skipped both the ninth and the twelfth grades of high school.[21]

Morehouse College

During King's junior year in high school, Morehouse College—a respected historically black college—announced that it would accept any high school juniors who could pass its entrance exam. At that time, many students had abandoned further studies to enlist in World War II. Due to this, Morehouse was eager to fill its classrooms. At the age of 15, King passed the exam and entered Morehouse.[19] He played freshman football there. The summer before his last year at Morehouse, in 1947, the 18-year-old King chose to enter the ministry. He had concluded that the church offered the most assuring way to answer

"an inner urge to serve humanity." King's "inner urge" had begun developing, and he made peace with the Baptist Church, as he believed he would be a "rational" minister with sermons that were "a respectful force for ideas, even social protest."[22]

Crozer Theological Seminary

In 1948, King graduated at the age of 19 from Morehouse with a B.A. in sociology. He then enrolled in Crozer Theological Seminary in Chester, Pennsylvania, from which he graduated with a B.Div. degree in 1951.[23][24] King's father fully supported his decision to continue his education and made arrangements for King to work with J. Pius Barbour, a family friend who pastored at Calvary Baptist Church in Chester.[25] King became known as one of the "Sons of Calvary", an honor he shared with William Augustus Jones Jr. and Samuel D. Proctor who both went on to become well-known preachers in the black church.[26]

King's graduate work was at the Crozer Theological Seminary (pictured in 2009).

While attending Crozer, King was joined by Walter McCall, a former classmate at Morehouse.[27] At Crozer, King was elected president of the student body.[28] The African-American students of Crozer for the most part conducted their social activity on Edwards Street. King became fond of the street because a classmate had an aunt who prepared collard greens for them, which they both relished.[29]

King once reproved another student for keeping beer in his room, saying they had shared responsibility as African Americans to bear "the burdens of the Negro race." For a time, he was interested in Walter Rauschenbusch's "social gospel."[28] In his third year at Crozer, King became romantically involved with the white daughter of an immigrant German woman who worked as a cook in the cafeteria. The woman had been involved with a professor prior to her relationship with King. King planned to marry her, but friends advised against it, saying that an interracial marriage would provoke animosity from both blacks and whites, potentially damaging his chances of ever pastoring a church in the South. King tearfully told a friend that he could not endure his mother's pain over the marriage and broke the relationship off six months later. He continued to have lingering feelings toward the woman he left; one friend was quoted as saying, "He never recovered."[28]

King married Coretta Scott on June 18, 1953, on the lawn of her parents' house in her hometown of Heiberger, Alabama.[30] They became the parents of four children: Yolanda King (1955–2007), Martin Luther King III (b. 1957), Dexter Scott King (b. 1961), and Bernice King (b. 1963).[31] During their marriage, King limited Coretta's role in the civil rights movement, expecting her to be a housewife and mother.[32]

At the age of 25 in 1954, King was called as pastor of the Dexter Avenue Baptist Church in Montgomery, Alabama.[33]

Doctoral studies

King began doctoral studies in systematic theology at Boston University and received his Ph.D. degree on June 5, 1955, with a dissertation (initially supervised by Edgar S. Brightman and, upon the latter's death, by Lotan Harold DeWolf) titled *A Comparison of the Conceptions of God in the Thinking of Paul*

Tillich and Henry Nelson Wieman.[34] While pursuing doctoral studies, King worked as an assistant minister at Boston's historic Twelfth Baptist Church with Rev. William Hunter Hester. Hester was an old friend of King's father, and was an important influence on King.[35] While studying there, he asked a friend from Atlanta named Mary Powell, who was a student at the New England Conservatory Of Music, if she knew any nice Southern girls. Powell asked fellow student Coretta Scott if she was interested in meeting a Southern friend studying divinity. Scott was not interested in dating preachers, but eventually agreed to allow Martin to telephone her based on Powell's description and vouching. On their first phone call, King told Scott "I am like Napoleon at Waterloo before your charms", to which she replied "You haven't even met me". They went out for dates in his green Chevy. After the second date, King was certain Scott possessed the qualities he sought in a wife. She had been an activist at Antioch in undergrad, where Carol and Rod Serling were schoolmates. Convincing his dad would be another matter, as Coretta hailed from smalltown Marion, Alabama, was studying to be a performer, and Daddy King hoped his son would marry a daughter of Atlanta's prominent Dobbs family, particularly classical singer Mattiwilda Dobbs (proving a musical career was not the real issue).

Also in Boston, King befriended a small cadre of local ministers his age, and sometimes guest pastored at their churches, including the Reverend Michael Haynes, associate pastor at Twelfth Baptist Church in Roxbury (and younger brother of jazz drummer Roy Haynes). The young men often held bull sessions in their various apartments, discussing theology, sermon style, and social issues.

Decades later, an academic inquiry in October 1991 concluded that portions of his dissertation had been plagiarized and he had acted improperly. However, "[d]espite its finding, the committee said that 'no thought should be given to the revocation of Dr. King's doctoral degree,' an action that the panel said would serve no purpose."[5][34][36] The committee found that the dissertation still "makes an intelligent contribution to scholarship." A letter is now attached to the copy of King's dissertation held in the university library, noting that numerous passages were included without the appropriate quotations and citations of sources.[37] Significant debate exists on how to interpret King's plagiarism.[38]

Montgomery bus boycott, 1955

In March 1955, Claudette Colvin—a fifteen-year-old black schoolgirl in Montgomery—refused to give up her bus seat to a white man in violation of Jim Crow laws, local laws in the Southern United States that enforced racial segregation. King was on the committee from the Birmingham African-American community that looked into the case; E. D. Nixon and Clifford Durr decided to wait for a better case to pursue because the incident involved a minor.[39]

Rosa Parks with King, 1955

Nine months later on December 1, 1955, a similar incident occurred when Rosa Parks was arrested for refusing to give up her seat on a city bus.[40] The two incidents led to the Montgomery bus boycott, which was urged and planned by Nixon and led by King.[41] The boycott lasted for 385 days,[42] and the situation became so tense that King's house was bombed.[43] King was arrested during this campaign, which concluded with a United States District Court ruling in *Browder v. Gayle* that ended racial segregation on all Montgomery public buses.[44][45] King's role in the bus boycott transformed him into a national figure and the best-known spokesman of the civil rights movement.[46]

Southern Christian Leadership Conference

In 1957, King, Ralph Abernathy, Fred Shuttlesworth, Joseph Lowery, and other civil rights activists founded the Southern Christian Leadership Conference (SCLC). The group was created to harness the moral authority and organizing power of black churches to conduct nonviolent protests in the service of civil rights reform. The group was inspired by the crusades of evangelist Billy Graham, who befriended King after he attended a 1957 Graham crusade in New York City.[47] King led the SCLC until his death.[48] The SCLC's 1957 Prayer Pilgrimage for Freedom was the first time King addressed a national audience.[49] Other civil rights leaders involved in the SCLC with King included: James Bevel, Allen Johnson, Curtis W. Harris, Walter E. Fauntroy, C. T. Vivian, Andrew Young, The Freedom Singers, Charles Evers, Cleveland Robinson, Randolph Blackwell, Annie Bell Robinson Devine, Charles Kenzie Steele, Alfred Daniel Williams King, Benjamin Hooks, Aaron Henry and Bayard Rustin.[50]

On September 20, 1958, King was signing copies of his book *Stride Toward Freedom* in Blumstein's department store in Harlem[51] when he narrowly escaped death. Izola Curry—a mentally ill black woman who thought that King was conspiring against her with communists—stabbed him in the chest with a letter opener. King underwent emergency surgery with three doctors: Aubre de Lambert Maynard, Emil Naclerio and John W. V. Cordice; he remained hospitalized for several weeks. Curry was later found mentally incompetent to stand trial.[52][53] In 1959, King published a short book called *The Measure of A Man*, which contained his sermons "What is Man?" and "The Dimensions of a Complete Life." The sermons argued for man's need for God's love and criticized the racial injustices of Western civilization.[54]

Harry Wachtel joined King's legal advisor Clarence B. Jones in defending four ministers of the SCLC in the libel case *New York Times Co. v. Sullivan*; the case was litigated in reference to the newspaper advertisement "Heed Their Rising Voices". Wachtel founded a tax-exempt fund to cover the expenses of the suit and to assist the nonviolent civil rights movement through a more effective means of fundraising. This organization was named the "Gandhi Society for Human Rights." King served as honorary president for the group. He was displeased with the pace that President Kennedy was using to address the issue of segregation. In 1962, King and the Gandhi Society produced a document that called on the President to follow in the footsteps of Abraham Lincoln and issue an executive order to deliver a blow for civil rights as a kind of Second Emancipation Proclamation. Kennedy did not execute the order.[55]

The FBI was under written directive from Attorney General Robert F. Kennedy when it began tapping King's telephone line in the fall of 1963.[56] Kennedy was concerned that public allegations of communists in the SCLC would derail the administration's civil rights initiatives. He warned King to discontinue these associations and later felt compelled to issue the written directive that authorized the FBI to wiretap King and other SCLC leaders.[57] FBI Director J. Edgar Hoover feared the civil rights movement and investigated the allegations of communist infiltration. When no evidence emerged to support this, the FBI used the incidental details caught on tape over the next five years in attempts to force King out of his leadership position, in the COINTELPRO program.[58]

Lyndon B. Johnson and Robert F. Kennedy with civil rights leaders, June 22, 1963

King believed that organized, nonviolent protest against the system of southern segregation known as Jim Crow laws would lead to extensive media coverage of the struggle for black equality and voting rights. Journalistic accounts and televised footage of the daily deprivation and indignities suffered by Southern blacks, and of segregationist violence and harassment of civil rights workers and marchers, produced a wave of sympathetic public opinion that convinced the majority of Americans that the civil rights movement was the most important issue in American politics in the early 1960s.[59][60]

King organized and led marches for blacks' right to vote, desegregation, labor rights, and other basic civil rights.[45] Most of these rights were successfully enacted into the law of the United States with the passage of the Civil Rights Act of 1964 and the 1965 Voting Rights Act.[61][62]

King and the SCLC put into practice many of the principles of the Christian Left and applied the tactics of nonviolent protest with great success by strategically choosing the method of protest and the places in which protests were carried out. There were often dramatic stand-offs with segregationist authorities, who sometimes turned violent.[63]

King was criticized by many groups during the course of his participation in the civil rights movement. This included opposition by more militant blacks such as Nation of Islam member Malcolm X.[64] Stokely Carmichael was a separatist and disagreed with King's plea for racial integration because he considered it an insult to a uniquely African-American culture.[65] Omali Yeshitela urged Africans to remember the history of violent European colonization and how power was not secured by Europeans through integration, but by violence and force.[66]

Albany Movement, 1961

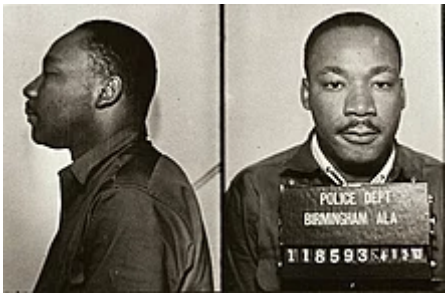
The Albany Movement was a desegregation coalition formed in Albany, Georgia, in November 1961. In December, King and the SCLC became involved. The movement mobilized thousands of citizens for a broad-front nonviolent attack on every aspect of segregation within the city and attracted nationwide attention. When King first visited on December 15, 1961, he "had planned to stay a day or so and return home after giving counsel."[67] The following day he was swept up in a mass arrest of peaceful demonstrators, and he declined bail until the city made concessions. According to King, "that agreement was dishonored and violated by the city" after he left town.[67]

King returned in July 1962 and was given the option of forty-five days in jail or a $178 fine (equivalent to $1,500 in 2019); he chose jail. Three days into his sentence, Police Chief Laurie Pritchett discreetly arranged for King's fine to be paid and ordered his release. "We had witnessed persons being kicked off lunch counter stools ... ejected from churches ... and thrown into jail ... But for the first time, we witnessed being kicked out of jail."[68] It was later acknowledged by the King Center that Billy Graham was the one who bailed King out of jail during this time.[69]

After nearly a year of intense activism with few tangible results, the movement began to deteriorate. King requested a halt to all demonstrations and a "Day of Penance" to promote nonviolence and maintain the moral high ground. Divisions within the black community and the canny, low-key response by local government defeated efforts.[70] Though the Albany effort proved a key lesson in tactics for King and the national civil rights movement,[71] the national media was highly critical of King's role in the defeat, and the SCLC's lack of results contributed to a growing gulf between the organization and the more radical SNCC. After Albany, King sought to choose engagements for the SCLC in which he could control the circumstances, rather than entering into pre-existing situations.[72]

Birmingham campaign, 1963

In April 1963, the SCLC began a campaign against racial segregation and economic injustice in Birmingham, Alabama. The campaign used nonviolent but intentionally confrontational tactics, developed in part by Rev. Wyatt Tee Walker. Black people in Birmingham, organizing with the SCLC, occupied public spaces with marches and sit-ins, openly violating laws that they considered unjust.



King was arrested in 1963 for protesting the treatment of blacks in Birmingham.

King's intent was to provoke mass arrests and "create a situation so crisis-packed that it will inevitably open the door to negotiation."[73] The campaign's early volunteers did not succeed in shutting down the city, or in drawing media attention to the police's actions. Over the concerns of an uncertain King, SCLC strategist James Bevel changed the course of the campaign by recruiting children and young adults to join in the demonstrations.[74] *Newsweek* called this strategy a Children's Crusade.[75][76]

During the protests, the Birmingham Police Department, led by Eugene "Bull" Connor, used high-pressure water jets and police dogs against protesters, including children. Footage of the police response was broadcast on national television news and dominated the nation's attention, shocking many white Americans and consolidating black Americans behind the movement.[77] Not all of the demonstrators were peaceful, despite the avowed intentions of the SCLC. In some cases, bystanders attacked the police, who responded with force. King and the SCLC were criticized for putting children in harm's way. But the campaign was a success: Connor lost his job, the "Jim Crow" signs came down, and public places became more open to blacks. King's reputation improved immensely.[75]

King was arrested and jailed early in the campaign—his 13th arrest[78] out of 29.[79] From his cell, he composed the now-famous Letter from Birmingham Jail that responds to calls on the movement to pursue legal channels for social change. King argues that the crisis of racism is too urgent, and the current system too entrenched: "We know through painful experience that freedom is never voluntarily given by the oppressor; it must be demanded by the oppressed."[80] He points out that the Boston Tea Party, a celebrated act of rebellion in the American colonies, was illegal civil disobedience, and that, conversely, "everything Adolf Hitler did in Germany was 'legal'."[80]

St. Augustine, Florida, 1964

In March 1964, King and the SCLC joined forces with Robert Hayling's then-controversial movement in St. Augustine, Florida. Hayling's group had been affiliated with the NAACP but was forced out of the organization for advocating armed self-defense alongside nonviolent tactics. However, the pacifist SCLC accepted them.[81] King and the SCLC worked to bring white Northern activists to St. Augustine, including a delegation of rabbis and the 72-year-old mother of the governor of Massachusetts, all of whom were arrested.[82][83] During June, the movement marched nightly

> "I have almost reached the regrettable conclusion that the Negro's great stumbling block in his stride toward freedom is not the White Citizen's Councilor or the Ku Klux Klanner, but the white moderate, who is more devoted to "order" than to justice; who prefers a negative peace which is the absence of tension to a positive peace which is the presence of justice; who constantly says: "I agree with you in the goal you seek, but I cannot agree with your methods of direct action"; who paternalistic-ally believes he can set the timetable for another man's freedom; who lives by a mythical concept of time and who constantly advises the Negro to wait for a "more convenient season."
>
> —Martin Luther King Jr.[80]

through the city, "often facing counter demonstrations by the Klan, and provoking violence that garnered national media attention." Hundreds of the marchers were arrested and jailed. During the course of this movement, the Civil Rights Act of 1964 was passed.[84]

Play media

Martin Luther King Jr. speaking in an interview in the Netherlands, 1964.

Selma, Alabama, 1964

In December 1964, King and the SCLC joined forces with the Student Nonviolent Coordinating Committee (SNCC) in Selma, Alabama, where the SNCC had been working on voter registration for several months.[85] A local judge issued an injunction that barred any gathering of three or more people affiliated with the SNCC, SCLC, DCVL, or any of 41 named civil rights leaders. This injunction temporarily halted civil rights activity until King defied it by speaking at Brown Chapel on January 2, 1965.[86] During the 1965 march to Montgomery, Alabama, violence by state police and others against the peaceful marchers resulted in much publicity, which made Alabama's racism visible nationwide.

New York City, 1964

On February 6, 1964, King delivered the inaugural speech of a lecture series initiated at the New School called "The American Race Crisis." No audio record of his speech has been found, but in August 2013, almost 50 years later, the school discovered an audiotape with 15 minutes of a question-and-answer session that followed King's address. In these remarks, King referred to a conversation he had recently had with Jawaharlal Nehru in which he compared the sad condition of many African Americans to that of India's untouchables.[87]

March on Washington, 1963

King, representing the SCLC, was among the leaders of the "Big Six" civil rights organizations who were instrumental in the organization of the March on Washington for Jobs and Freedom, which took place on August 28, 1963. The other leaders and organizations comprising the Big Six were Roy Wilkins from the National Association for the Advancement of Colored People; Whitney Young, National Urban League; A. Philip Randolph, Brotherhood of Sleeping Car Porters; John Lewis, SNCC; and James L. Farmer Jr., of the Congress of Racial Equality.[88]

The March on Washington for Jobs and Freedom (1963).

Bayard Rustin's open homosexuality, support of democratic socialism, and his former ties to the Communist Party USA caused many white and African-American leaders to demand King distance himself from Rustin,[89] which King agreed to do.[90] However, he did collaborate in the 1963 March on Washington, for which Rustin was the primary logistical and strategic organizer.[91][92] For King, this role was another which courted controversy, since he was one of the key figures who acceded to the wishes of United States President John F. Kennedy in changing the focus of the march.[93][94]

Kennedy initially opposed the march outright, because he was concerned it would negatively impact the drive for passage of civil rights legislation. However, the organizers were firm that the march would proceed.[95] With the march going forward, the Kennedys decided it was important to work to ensure its success. President Kennedy was concerned the turnout would be less than 100,000. Therefore, he enlisted the aid of additional church leaders and Walter Reuther, president of the United Automobile Workers, to help mobilize demonstrators for the cause.[96]

The march originally was conceived as an event to dramatize the desperate condition of blacks in the southern U.S. and an opportunity to place organizers' concerns and grievances squarely before the seat of power in the nation's capital. Organizers intended to denounce the federal government for its failure to safeguard the civil rights and physical safety of civil rights workers and blacks. The group acquiesced to presidential pressure and influence, and the event ultimately took on a far less strident tone.[97] As a result, some civil rights activists felt it presented an inaccurate, sanitized pageant of racial harmony; Malcolm X called it the "Farce on Washington", and the Nation of Islam forbade its members from attending the march.[97][98]

King gave his most famous speech, "I Have a Dream", before the Lincoln Memorial during the 1963 March on Washington for Jobs and Freedom.

The march made specific demands: an end to racial segregation in public schools; meaningful civil rights legislation, including a law prohibiting racial discrimination in employment; protection of civil rights workers from police brutality; a $2 minimum wage for all workers (equivalent to $17 in 2019); and self-government for Washington, D.C., then governed by congressional committee.[99][100][101] Despite tensions, the march was a resounding success.[102] More than a quarter of a million people of diverse ethnicities attended the event, sprawling from the steps of the Lincoln Memorial onto the National Mall and around the reflecting pool. At the time, it was the largest gathering of protesters in Washington, D.C.'s history.[102]

King delivered a 17-minute speech, later known as "I Have a Dream". In the speech's most famous passage—in which he departed from his prepared text, possibly at the prompting of Mahalia Jackson, who shouted behind him, "Tell them about the dream!"[103][104]—King said:[105]

> I say to you today, my friends, so even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream.
>
> I have a dream that one day this nation will rise up and live out the true meaning of its creed: 'We hold these truths to be self-evident: that all men are created equal.'
>
> I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood.
>
> I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice.
>
> I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

> I have a dream today.
>
> I have a dream that one day, down in Alabama, with its vicious racists, with its governor having his lips dripping with the words of interposition and nullification; one day right there in Alabama, little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers.
>
> I have a dream today.

"I Have a Dream" came to be regarded as one of the finest speeches in the history of American oratory.[106] The March, and especially King's speech, helped put civil rights at the top of the agenda of reformers in the United States and facilitated passage of the Civil Rights Act of 1964.[107][108]

The original typewritten copy of the speech, including King's handwritten notes on it, was discovered in 1984 to be in the hands of George Raveling, the first African-American basketball coach of the University of Iowa. In 1963, Raveling, then 26, was standing near the podium, and immediately after the oration, impulsively asked King if he could have his copy of the speech. He got it.[109]

Selma voting rights movement and "Bloody Sunday", 1965

Acting on James Bevel's call for a march from Selma to Montgomery, King, Bevel, and the SCLC, in partial collaboration with SNCC, attempted to organize the march to the state's capital. The first attempt to march on March 7, 1965, was aborted because of mob and police violence against the demonstrators. This day has become known as Bloody Sunday and was a major turning point in the effort to gain public support for the civil rights movement. It was the clearest demonstration up to that time of the dramatic potential of King's nonviolence strategy. King, however, was not present.[18]

The civil rights march from Selma to Montgomery, Alabama, in 1965.

On March 5, King met with officials in the Johnson Administration in order to request an injunction against any prosecution of the demonstrators. He did not attend the march due to church duties, but he later wrote, "If I had any idea that the state troopers would use the kind of brutality they did, I would have felt compelled to give up my church duties altogether to lead the line."[110] Footage of police brutality against the protesters was broadcast extensively and aroused national public outrage.[111]

King next attempted to organize a march for March 9. The SCLC petitioned for an injunction in federal court against the State of Alabama; this was denied and the judge issued an order blocking the march until after a hearing. Nonetheless, King led marchers on March 9 to the Edmund Pettus Bridge in Selma, then held a short prayer session before turning the marchers around and asking them to disperse so as not to violate the court order. The unexpected ending of this second march aroused the surprise and anger of many within the local movement.[112] The march finally went ahead fully on March 25, 1965.[113][114] At the conclusion of the march on the steps of the state capitol, King delivered a speech that became known

as "How Long, Not Long." In it, King stated that equal rights for African Americans could not be far away, "because the arc of the moral universe is long, but it bends toward justice" and "you shall reap what you sow".[a][115][116][117]

Chicago open housing movement, 1966

In 1966, after several successes in the south, King, Bevel, and others in the civil rights organizations took the movement to the North, with Chicago as their first destination. King and Ralph Abernathy, both from the middle class, moved into a building at 1550 S. Hamlin Avenue, in the slums of North Lawndale[118] on Chicago's West Side, as an educational experience and to demonstrate their support and empathy for the poor.[119]

King stands behind President Johnson as he signs the Civil Rights Act of 1964.

The SCLC formed a coalition with CCCO, Coordinating Council of Community Organizations, an organization founded by Albert Raby, and the combined organizations' efforts were fostered under the aegis of the Chicago Freedom Movement.[120] During that spring, several white couple/black couple tests of real estate offices uncovered racial steering: discriminatory processing of housing requests by couples who were exact matches in income, background, number of children, and other attributes.[121] Several larger marches were planned and executed: in Bogan, Belmont Cragin, Jefferson Park, Evergreen Park (a suburb southwest of Chicago), Gage Park, Marquette Park, and others.[120][122][123]

King later stated and Abernathy wrote that the movement received a worse reception in Chicago than in the South. Marches, especially the one through Marquette Park on August 5, 1966, were met by thrown bottles and screaming throngs. Rioting seemed very possible.[124][125] King's beliefs militated against his staging a violent event, and he negotiated an agreement with Mayor Richard J. Daley to cancel a march in order to avoid the violence that he feared would result.[126] King was hit by a brick during one march, but continued to lead marches in the face of personal danger.[127]

President Lyndon B. Johnson meeting with King in the White House Cabinet Room, 1966

When King and his allies returned to the South, they left Jesse Jackson, a seminary student who had previously joined the movement in the South, in charge of their organization.[128] Jackson continued their struggle for civil rights by organizing the Operation Breadbasket movement that targeted chain stores that did not deal fairly with blacks.[129]

A 1967 CIA document declassified in 2017 downplayed King's role in the "black militant situation" in Chicago, with a source stating that King "sought at least constructive, positive projects."[130]

Opposition to the Vietnam War

King was long opposed to American involvement in the Vietnam War,[133] but at first avoided the topic in public speeches in order to avoid the

> The US government is the greatest purveyor of violence in the world today.
>
> —Martin Luther King Jr[131]

interference with civil rights goals that criticism of President Johnson's policies might have created.[133] At the urging of SCLC's former Director of Direct Action and now the head of the Spring Mobilization Committee to End the War in Vietnam, James Bevel, and inspired by the outspokenness of Muhammad Ali,[134] King eventually agreed to publicly oppose the war as opposition was growing among the American public.[133]

> We must recognize that we can't solve our problem now until there is a radical redistribution of economic and political power... this means a revolution of values and other things. We must see now that the evils of racism, economic exploitation and militarism are all tied together… you can't really get rid of one without getting rid of the others… the whole structure of American life must be changed. America is a hypocritical nation and [we] must put [our] own house in order.
>
> —Martin Luther King Jr[132]

During an April 4, 1967, appearance at the New York City Riverside Church—exactly one year before his death—King delivered a speech titled "Beyond Vietnam: A Time to Break Silence."[135] He spoke strongly against the U.S.'s role in the war, arguing that the U.S. was in Vietnam "to occupy it as an American colony"[136] and calling the U.S. government "the greatest purveyor of violence in the world today."[137] He connected the war with economic injustice, arguing that the country needed serious moral change:

> A true revolution of values will soon look uneasily on the glaring contrast of poverty and wealth. With righteous indignation, it will look across the seas and see individual capitalists of the West investing huge sums of money in Asia, Africa and South America, only to take the profits out with no concern for the social betterment of the countries, and say: "This is not just."[138]

External audio

You can listen to the speech, "Why I Am Opposed to the War in Vietnam", by Martin Luther King **here** (https://archive.org/details/MartinLutherKingJr.whyIAmOpposedToTheWarInVietnam).

King opposed the Vietnam War because it took money and resources that could have been spent on social welfare at home. The United States Congress was spending more and more on the military and less and less on anti-poverty programs at the same time. He summed up this aspect by saying, "A nation that continues year after year to spend more money on military defense than on programs of social uplift is approaching spiritual death."[138] He stated that North Vietnam "did not begin to send in any large number of supplies or men until American forces had arrived in the tens of thousands",[139] and accused the U.S. of having killed a million Vietnamese, "mostly children."[140] King also criticized American opposition to North Vietnam's land reforms.[141]

King's opposition cost him significant support among white allies, including President Johnson, Billy Graham,[142] union leaders and powerful publishers.[143] "The press is being stacked against me", King said,[144] complaining of what he described as a double standard that applauded his nonviolence at home, but deplored it when applied "toward little brown Vietnamese children."[145] *Life* magazine called the speech "demagogic slander that sounded like a script for Radio Hanoi",[138] and *The Washington Post* declared that King had "diminished his usefulness to his cause, his country, his people."[145][146]

The "Beyond Vietnam" speech reflected King's evolving political advocacy in his later years, which paralleled the teachings of the progressive Highlander Research and Education Center, with which he was affiliated.[147][148] King began to speak of the need for fundamental changes in the political and economic life of the nation, and more frequently expressed his opposition to the war and his desire to see a redistribution of resources to correct racial and economic injustice.[149] He guarded his language in public to avoid being linked to communism by his enemies, but in private he sometimes spoke of his support for democratic socialism.[150][151]

King speaking to an anti-Vietnam war rally at the University of Minnesota in St. Paul, April 27, 1967

In a 1952 letter to Coretta Scott, he said: "I imagine you already know that I am much more socialistic in my economic theory than capitalistic ..."[152] In one speech, he stated that "something is wrong with capitalism" and claimed, "There must be a better distribution of wealth, and maybe America must move toward a democratic socialism."[153] King had read Marx while at Morehouse, but while he rejected "traditional capitalism", he rejected communism because of its "materialistic interpretation of history" that denied religion, its "ethical relativism", and its "political totalitarianism."[154]

King stated in "Beyond Vietnam" that "true compassion is more than flinging a coin to a beggar ... it comes to see that an edifice which produces beggars needs restructuring."[155] King quoted a United States official who said that from Vietnam to Latin America, the country was "on the wrong side of a world revolution."[155] King condemned America's "alliance with the landed gentry of Latin America", and said that the U.S. should support "the shirtless and barefoot people" in the Third World rather than suppressing their attempts at revolution.[155]

King's stance on Vietnam encouraged Allard K. Lowenstein, William Sloane Coffin and Norman Thomas, with the support of anti-war Democrats, to attempt to persuade King to run against President Johnson in the 1968 United States presidential election. King contemplated but ultimately decided against the proposal on the grounds that he felt uneasy with politics and considered himself better suited for his morally unambiguous role as an activist.[156]

On April 15, 1967, King participated and spoke at an anti-war march from Manhattan's Central Park to the United Nations. The march was organized by the Spring Mobilization Committee to End the War in Vietnam and initiated by its chairman, James Bevel. At the U.N. King brought up issues of civil rights and the draft:

> I have not urged a mechanical fusion of the civil rights and peace movements. There are people who have come to see the moral imperative of equality, but who cannot yet see the moral imperative of world brotherhood. I would like to see the fervor of the civil-rights movement imbued into the peace movement to instill it with greater strength. And I believe everyone has a duty to be in both the civil-rights and peace movements. But for those who presently choose but one, I would hope they will finally come to see the moral roots common to both.[157]

Seeing an opportunity to unite civil rights activists and anti-war activists,[134] Bevel convinced King to become even more active in the anti-war effort.[134] Despite his growing public opposition towards the Vietnam War, King was not fond of the hippie culture which developed from the anti-war movement.[158] In his 1967 Massey Lecture, King stated:

> The importance of the hippies is not in their unconventional behavior, but in the fact that hundreds of thousands of young people, in turning to a flight from reality, are expressing a profoundly discrediting view on the society they emerge from.[158]

On January 13, 1968 (the day after President Johnson's State of the Union Address), King called for a large march on Washington against "one of history's most cruel and senseless wars."[159][160]

> We need to make clear in this political year, to congressmen on both sides of the aisle and to the president of the United States, that we will no longer tolerate, we will no longer vote for men who continue to see the killings of Vietnamese and Americans as the best way of advancing the goals of freedom and self-determination in Southeast Asia.[159][160]

Correspondence with Thích Nhất Hạnh

Thích Nhất Hạnh was an influential Vietnamese Buddhist who taught at Princeton University and Columbia University. He had written a letter to Martin Luther King, Jr. in 1965 entitled: "In Search of the Enemy of Man". It was during his 1966 stay in the US that Nhất Hạnh met with King and urged him to publicly denounce the Vietnam War.[161] In 1967, Dr. King gave a famous speech at the Riverside Church in New York City, his first to publicly question the U.S. involvement in Vietnam.[162] Later that year, Dr. King nominated Nhất Hạnh for the 1967 Nobel Peace Prize. In his nomination Dr. King said, "I do not personally know of anyone more worthy of [this prize] than this gentle monk from Vietnam. His ideas for peace, if applied, would build a monument to ecumenism, to world brotherhood, to humanity".[163]

Poor People's Campaign, 1968

In 1968, King and the SCLC organized the "Poor People's Campaign" to address issues of economic justice. King traveled the country to assemble "a multiracial army of the poor" that would march on Washington to engage in nonviolent civil disobedience at the Capitol until Congress created an "economic bill of rights" for poor Americans.[164][165]

A shantytown established in Washington, D. C. to protest economic conditions as a part of the Poor People's Campaign.

The campaign was preceded by King's final book, *Where Do We Go from Here: Chaos or Community?* which laid out his view of how to address social issues and poverty. King quoted from Henry George and George's book, *Progress and Poverty*, particularly in support of a guaranteed basic income.[166][167][168] The campaign culminated in a march on Washington, D.C., demanding economic aid to the poorest communities of the United States.

King and the SCLC called on the government to invest in rebuilding America's cities. He felt that Congress had shown "hostility to the poor" by spending "military funds with alacrity and generosity." He contrasted this with the situation faced by poor Americans, claiming that Congress had merely provided "poverty funds with miserliness."[165] His vision was for change that was more revolutionary than mere reform: he cited systematic flaws of "racism, poverty, militarism and materialism", and argued that "reconstruction of society itself is the real issue to be faced."[169]

The Poor People's Campaign was controversial even within the civil rights movement. Rustin resigned from the march, stating that the goals of the campaign were too broad, that its demands were unrealizable, and that he thought that these campaigns would accelerate the backlash and repression on the poor and the black.[170]

After King's death

The plan to set up a shantytown in Washington, D.C., was carried out soon after the April 4 assassination. Criticism of King's plan was subdued in the wake of his death, and the SCLC received an unprecedented wave of donations for the purpose of carrying it out. The campaign officially began in Memphis, on May 2, at the hotel where King was murdered.[171]

Thousands of demonstrators arrived on the National Mall and established a camp they called "Resurrection City." They stayed for six weeks.[172]

Assassination and aftermath

On March 29, 1968, King went to Memphis, Tennessee, in support of the black sanitary public works employees, who were represented by AFSCME Local 1733. The workers had been on strike since March 12 for higher wages and better treatment. In one incident, black street repairmen received pay for two hours when they were sent home because of bad weather, but white employees were paid for the full day.[173][174][175]

The Lorraine Motel, where King was assassinated, is now the site of the National Civil Rights Museum.

On April 3, King addressed a rally and delivered his "I've Been to the Mountaintop" address at Mason Temple, the world headquarters of the Church of God in Christ. King's flight to Memphis had been delayed by a bomb threat against his plane.[176] In the prophetic peroration of the last speech of his life, in reference to the bomb threat, King said the following:

> And then I got to Memphis. And some began to say the threats, or talk about the threats that were out. What would happen to me from some of our sick white brothers?
>
> Well, I don't know what will happen now. We've got some difficult days ahead. But it doesn't matter with me now. Because I've been to the mountaintop. And I don't mind. Like anybody, I would like to live a long life. Longevity has its place. But I'm not concerned about that now. I just want to do God's will. And He's allowed me to go up to the mountain. And I've looked over. And I've seen the promised land. I may not get there with you. But I want you

> to know tonight, that we, as a people, will get to the promised land. So I'm happy, tonight. I'm not worried about anything. I'm not fearing any man. Mine eyes have seen the glory of the coming of the Lord.[177]

King was booked in Room 306 at the Lorraine Motel (owned by Walter Bailey) in Memphis. Abernathy, who was present at the assassination, testified to the United States House Select Committee on Assassinations that King and his entourage stayed at Room 306 so often that it was known as the "King-Abernathy suite."[178] According to Jesse Jackson, who was present, King's last words on the balcony before his assassination were spoken to musician Ben Branch, who was scheduled to perform that night at an event King was attending: "Ben, make sure you play 'Take My Hand, Precious Lord' in the meeting tonight. Play it real pretty."[179]

King was fatally shot by James Earl Ray at 6:01 p.m., April 4, 1968, as he stood on the motel's second-floor balcony. The bullet entered through his right cheek, smashing his jaw, then traveled down his spinal cord before lodging in his shoulder.[180][181] Abernathy heard the shot from inside the motel room and ran to the balcony to find King on the floor.[182] Jackson stated after the shooting that he cradled King's head as King lay on the balcony, but this account was disputed by other colleagues of King; Jackson later changed his statement to say that he had "reached out" for King.[183]

After emergency chest surgery, King died at St. Joseph's Hospital at 7:05 p.m.[184] According to biographer Taylor Branch, King's autopsy revealed that though only 39 years old, he "had the heart of a 60 year old", which Branch attributed to the stress of 13 years in the civil rights movement.[185]

Aftermath

The assassination led to a nationwide wave of race riots in Washington, D.C., Chicago, Baltimore, Louisville, Kansas City, and dozens of other cities.[186][187] Presidential candidate Robert F. Kennedy was on his way to Indianapolis for a campaign rally when he was informed of King's death. He gave a short, improvised speech to the gathering of supporters informing them of the tragedy and urging them to continue King's ideal of nonviolence.[188] The following day, he delivered a prepared response in Cleveland.[189] James Farmer Jr. and other civil rights leaders also called for non-violent action, while the more militant Stokely Carmichael called for a more forceful response.[190] The city of Memphis quickly settled the strike on terms favorable to the sanitation workers.[191]

King's friend Mahalia Jackson (seen here in 1964) sang at his funeral.

President Lyndon B. Johnson declared April 7 a national day of mourning for the civil rights leader.[192] Vice President Hubert Humphrey attended King's funeral on behalf of the President, as there were fears that Johnson's presence might incite protests and perhaps violence.[193] At his widow's request, King's last sermon at Ebenezer Baptist Church was played at the funeral,[194] a recording of his "Drum Major" sermon, given on February 4, 1968. In that sermon, King made a request that at his funeral no mention of his awards and honors be made, but that it be said that he tried to "feed the hungry", "clothe the naked", "be right on the [Vietnam] war question", and "love and serve humanity."[195]

His good friend Mahalia Jackson sang his favorite hymn, "Take My Hand, Precious Lord", at the funeral.[196]

Two months after King's death, James Earl Ray—who was on the loose from a previous prison escape—was captured at London Heathrow Airport while trying to leave England on a false Canadian passport. He was using the alias Ramon George Sneyd on his way to white-ruled Rhodesia.[197] Ray was quickly extradited to Tennessee and charged with King's murder. He confessed to the assassination on March 10, 1969, though he recanted this confession three days later.[198] On the advice of his attorney Percy Foreman, Ray pleaded guilty to avoid a trial conviction and thus the possibility of receiving the death penalty. He was sentenced to a 99-year prison term.[198][199] Ray later claimed a man he met in Montreal, Quebec, with the alias "Raoul" was involved and that the assassination was the result of a conspiracy.[200][201] He spent the remainder of his life attempting, unsuccessfully, to withdraw his guilty plea and secure the trial he never had.[199] Ray died in 1998 at age 70.[202]

Allegations of conspiracy

The sarcophagus of Martin Luther King and Coretta Scott King at the Martin Luther King Jr. National Historic Site in Atlanta, Georgia.

Ray's lawyers maintained he was a scapegoat similar to the way that John F. Kennedy's assassin Lee Harvey Oswald is seen by conspiracy theorists.[203] Supporters of this assertion said that Ray's confession was given under pressure and that he had been threatened with the death penalty.[199][204] They admitted that Ray was a thief and burglar, but claimed that he had no record of committing violent crimes with a weapon.[201] However, prison records in different U.S. cities have shown that he was incarcerated on numerous occasions for charges of armed robbery.[205] In a 2008 interview with CNN, Jerry Ray, the younger brother of James Earl Ray, claimed that James was smart and was sometimes able to get away with armed robbery. Jerry Ray said that he had assisted his brother on one such robbery. "I never been with nobody as bold as he is," Jerry said. "He just walked in and put that gun on somebody, it was just like it's an everyday thing."[205]

Those suspecting a conspiracy in the assassination point to the two successive ballistics tests which proved that a rifle similar to Ray's Remington Gamemaster had been the murder weapon. Those tests did not implicate Ray's specific rifle.[199][206] Witnesses near King at the moment of his death said that the shot came from another location. They said that it came from behind thick shrubbery near the boarding house—which had been cut away in the days following the assassination—and not from the boarding house window.[207] However, Ray's fingerprints were found on various objects (a rifle, a pair of binoculars, articles of clothing, a newspaper) that were left in the bathroom where it was determined the gunfire came from.[205] An examination of the rifle containing Ray's fingerprints determined that at least one shot was fired from the firearm at the time of the assassination.[205]

In 1997, King's son Dexter Scott King met with Ray, and publicly supported Ray's efforts to obtain a new trial.[208]

Two years later, King's widow Coretta Scott King and the couple's children won a wrongful death claim against Loyd Jowers and "other unknown co-conspirators." Jowers claimed to have received $100,000 to arrange King's assassination. The jury of six whites and six blacks found in favor of the King family, finding Jowers to be complicit in a conspiracy against King and that government agencies were party to the assassination.[209][210] William F. Pepper represented the King family in the trial.[211]

In 2000, the U.S. Department of Justice completed the investigation into Jowers' claims but did not find evidence to support allegations about conspiracy. The investigation report recommended no further investigation unless some new reliable facts are presented.[212] A sister of Jowers admitted that he had fabricated the story so he could make $300,000 from selling the story, and she in turn corroborated his story in order to get some money to pay her income tax.[213][214]

In 2002, *The New York Times* reported that a church minister, Rev. Ronald Denton Wilson, claimed his father, Henry Clay Wilson—not James Earl Ray—assassinated King. He stated, "It wasn't a racist thing; he thought Martin Luther King was connected with communism, and he wanted to get him out of the way." Wilson provided no evidence to back up his claims.[215]

King researchers David Garrow and Gerald Posner disagreed with William F. Pepper's claims that the government killed King.[216] In 2003, Pepper published a book about the long investigation and trial, as well as his representation of James Earl Ray in his bid for a trial, laying out the evidence and criticizing other accounts.[217][218] King's friend and colleague, James Bevel, also disputed the argument that Ray acted alone, stating, "There is no way a ten-cent white boy could develop a plan to kill a million-dollar black man."[219] In 2004, Jesse Jackson stated:

> The fact is there were saboteurs to disrupt the march. And within our own organization, we found a very key person who was on the government payroll. So infiltration within, saboteurs from without and the press attacks. ... I will never believe that James Earl Ray had the motive, the money and the mobility to have done it himself. Our government was very involved in setting the stage for and I think the escape route for James Earl Ray.[220]

Legacy

King's main legacy was to secure progress on civil rights in the U.S. Just days after King's assassination, Congress passed the Civil Rights Act of 1968.[221] Title VIII of the Act, commonly known as the Fair Housing Act, prohibited discrimination in housing and housing-related transactions on the basis of race, religion, or national origin (later expanded to include sex, familial status, and disability). This legislation was seen as a tribute to King's struggle in his final years to combat residential discrimination in the U.S.[221]

Internationally, King's legacy includes influences on the Black Consciousness Movement and civil rights movement in South Africa.[222][223] King's work was cited by and served as an inspiration for South African leader Albert Lutuli, who fought for racial justice in his country and was later awarded the Nobel Prize.[224] The day following King's assassination, school teacher Jane Elliott conducted her first "Blue Eyes/Brown Eyes" exercise with her class of elementary school students in Riceville, Iowa. Her purpose was to help them understand King's death as it related to racism, something they little understood as they lived in a predominantly white community.[225]

King has become a national icon in the history of American liberalism and American progressivism.[226] King also influenced Irish politician and activist John Hume. Hume, the former leader of the Social Democratic and Labour Party, cited King's legacy as quintessential to the Northern Irish civil rights movement and the signing of the Good Friday Agreement, calling him "one of my great heroes of the century."[227][228][229]

King's wife Coretta Scott King followed in her husband's footsteps and was active in matters of social justice and civil rights until her death in 2006. The same year that Martin Luther King was assassinated, she established the King Center in Atlanta, Georgia, dedicated to preserving his legacy and the work of championing nonviolent conflict resolution and tolerance worldwide.[230] Their son, Dexter King, serves as the center's chairman.[231][232] Daughter Yolanda King, who died in 2007, was a motivational speaker, author and founder of Higher Ground Productions, an organization specializing in diversity training.[233]

Even within the King family, members disagree about his religious and political views about gay, lesbian, bisexual and transgender people. King's widow Coretta publicly said that she believed her husband would have supported gay rights.[234] However, his youngest child, Bernice King, has said publicly that he would have been opposed to gay marriage.[235]

Martin Luther King Jr. statue over the west entrance of Westminster Abbey, installed in 1998.

On February 4, 1968, at the Ebenezer Baptist Church, in speaking about how he wished to be remembered after his death, King stated:

> I'd like somebody to mention that day that Martin Luther King Jr. tried to give his life serving others. I'd like for somebody to say that day that Martin Luther King Jr. tried to love somebody.
>
> I want you to say that day that I tried to be right on the war question. I want you to be able to say that day that I did try to feed the hungry. I want you to be able to say that day that I did try in my life to clothe those who were naked. I want you to say on that day that I did try in my life to visit those who were in prison. And I want you to say that I tried to love and serve humanity.
>
> Yes, if you want to say that I was a drum major. Say that I was a drum major for justice. Say that I was a drum major for peace. I was a drum major for righteousness. And all of the other shallow things will not matter. I won't have any money to leave behind. I won't have the fine and luxurious things of life to leave behind. But I just want to leave a committed life behind.[190][236]

Martin Luther King Jr. Day

Beginning in 1971, cities such as St. Louis, Missouri, and states established annual holidays to honor King.[237] At the White House Rose Garden on November 2, 1983, President Ronald Reagan signed a bill creating a federal holiday to honor King. Observed for the first time on January 20, 1986, it is called Martin Luther King Jr. Day. Following President George H. W. Bush's 1992 proclamation, the holiday is observed on the third Monday of January each year, near the time of King's birthday.[238][239] On January

17, 2000, for the first time, Martin Luther King Jr. Day was officially observed in all fifty U.S. states.[240] Arizona (1992), New Hampshire (1999) and Utah (2000) were the last three states to recognize the holiday. Utah previously celebrated the holiday at the same time but under the name Human Rights Day.[241]

Liturgical commemorations

King is remembered as a martyr by the Episcopal Church in the United States of America with an annual feast day on the anniversary of his death, April 4.[242] The Evangelical Lutheran Church in America commemorates King liturgically on the anniversary of his birth, January 15.[243]

UK legacy and The Martin Luther King Peace Committee

In the United Kingdom, The Northumbria and Newcastle Universities Martin Luther King Peace Committee[244] exists to honor King's legacy, as represented by his final visit to the UK to receive an honorary degree from Newcastle University in 1967.[245][246] The Peace Committee operates out of the chaplaincies of the city's two universities, Northumbria and Newcastle, both of which remain centres for the study of Martin Luther King and the US civil rights movement. Inspired by King's vision, it undertakes a range of activities across the UK as it seeks to "build cultures of peace."

Banner at the 2012 Republican National Convention

In 2017, Newcastle University unveiled a bronze statue of King to celebrate the 50th anniversary of his honorary doctorate ceremony.[247] The Students Union also voted to rename their bar 'Luthers'.[248]

Loss of materials

On June 25, 2019, *The New York Times Magazine* listed Martin Luther King Jr. among hundreds of artists whose material was reportedly destroyed in the 2008 Universal fire.[249]

Ideas, influences, and political stances

Religion

As a Christian minister, King's main influence was Jesus Christ and the Christian gospels, which he would almost always quote in his religious meetings, speeches at church, and in public discourses. King's faith was strongly based in Jesus' commandment of loving your neighbor as yourself, loving God above all, and loving your enemies, praying for them and blessing them. His nonviolent thought was also based in the injunction to *turn the other cheek* in the Sermon on the Mount, and Jesus' teaching of putting the sword back into its place (Matthew 26:52).[250] In his famous Letter from Birmingham Jail, King urged action consistent with what he describes as Jesus' "extremist" love, and also quoted numerous other Christian pacifist authors, which was very usual for him. In another sermon, he stated:

>

> Before I was a civil rights leader, I was a preacher of the Gospel. This was my first calling and it still remains my greatest commitment. You know, actually all that I do in civil rights I do because I consider it a part of my ministry. I have no other ambitions in life but to achieve excellence in the Christian ministry. I don't plan to run for any political office. I don't plan to do anything but remain a preacher. And what I'm doing in this struggle, along with many others, grows out of my feeling that the preacher must be concerned about the whole man.[251][252]

King at the 1963 Civil Rights March in Washington, D.C.

King's private writings show that he rejected biblical literalism; he described the Bible as "mythological," doubted that Jesus was born of a virgin and did not believe that the story of Jonah and the whale was true.[253]

Nonviolence

Veteran African-American civil rights activist Bayard Rustin was King's first regular advisor on nonviolence.[255] King was also advised by the white activists Harris Wofford and Glenn Smiley.[256] Rustin and Smiley came from the Christian pacifist tradition, and Wofford and Rustin both studied Gandhi's teachings. Rustin had applied nonviolence with the Journey of Reconciliation campaign in the 1940s,[257] and Wofford had been promoting Gandhism to Southern blacks since the early 1950s.[256]

King worked alongside Quakers such as Bayard Rustin to develop non-violent tactics.

King had initially known little about Gandhi and rarely used the term "nonviolence" during his early years of activism in the early 1950s. King initially believed in and practiced self-defense, even obtaining guns in his household as a means of defense against possible attackers. The pacifists guided King by showing him the alternative of nonviolent resistance, arguing that this would be a better means to accomplish his goals of civil rights than self-defense. King then vowed to no longer personally use arms.[258][259]

> World peace through nonviolent means is neither absurd nor unattainable. All other methods have failed. Thus we must begin anew. Nonviolence is a good starting point. Those of us who believe in this method can be voices of reason, sanity, and understanding amid the voices of violence, hatred, and emotion. We can very well set a mood of peace out of which a system of peace can be built.
>
> —Martin Luther King Jr[254]

In the aftermath of the boycott, King wrote *Stride Toward Freedom*, which included the chapter *Pilgrimage to Nonviolence (https://web.archive.org/web/20150514151301/http://mlk-kpp01.stanford.edu/primarydocuments/Vol4/1-Sept-1958_MyPilgrimageToNonviolence.pdf).* King outlined his understanding of nonviolence, which seeks to win an opponent to friendship, rather than to humiliate or defeat him. The chapter draws from an address by Wofford, with Rustin and Stanley Levison also providing guidance and ghostwriting.[260]

King was inspired by Mahatma Gandhi and his success with nonviolent activism, and as a theology student, King described Gandhi as being one of the "individuals who greatly reveal the working of the Spirit of God".[261] King had "for a long time ... wanted to take a trip to India."[262] With assistance from Harris Wofford, the American Friends Service Committee, and other supporters, he was able to fund the journey in April 1959.[263][264] The trip to India affected King, deepening his understanding of nonviolent resistance and his commitment to America's struggle for civil rights. In a radio address made during his final evening in India, King reflected, "Since being in India, I am more convinced than ever before that the method of nonviolent resistance is the most potent weapon available to oppressed people in their struggle for justice and human dignity."

King's admiration of Gandhi's nonviolence did not diminish in later years. He went so far as to hold up his example when receiving the Nobel Peace Prize in 1964, hailing the "successful precedent" of using nonviolence "in a magnificent way by Mohandas K. Gandhi to challenge the might of the British Empire ... He struggled only with the weapons of truth, soul force, non-injury and courage."[265]

Another influence for King's nonviolent method was Henry David Thoreau's essay *On Civil Disobedience* and its theme of refusing to cooperate with an evil system.[266] He also was greatly influenced by the works of Protestant theologians Reinhold Niebuhr and Paul Tillich,[267] and said that Walter Rauschenbusch's *Christianity and the Social Crisis* left an "indelible imprint" on his thinking by giving him a theological grounding for his social concerns.[268][269] King was moved by Rauschenbusch's vision of Christians spreading social unrest in "perpetual but friendly conflict" with the state, simultaneously critiquing it and calling it to act as an instrument of justice.[270] He was apparently unaware of the American tradition of Christian pacifism exemplified by Adin Ballou and William Lloyd Garrison[271] King frequently referred to Jesus' Sermon on the Mount as central for his work.[269][272][273][274] King also sometimes used the concept of "agape" (brotherly Christian love).[275] However, after 1960, he ceased employing it in his writings.[276]

Even after renouncing his personal use of guns, King had a complex relationship with the phenomenon of self-defense in the movement. He publicly discouraged it as a widespread practice, but acknowledged that it was sometimes necessary.[277] Throughout his career King was frequently protected by other civil rights activists who carried arms, such as Colonel Stone Johnson,[278] Robert Hayling, and the Deacons for Defense and Justice.[279][280]

Activism and involvement with Native Americans

King was an avid supporter of Native American rights. Native Americans were also active supporters of King's civil rights movement which included the active participation of Native Americans.[281] In fact, the Native American Rights Fund (NARF) was patterned after the NAACP's Legal Defense and Education Fund.[282] The National Indian Youth Council (NIYC) was especially supportive in King's campaigns especially the Poor People's Campaign in 1968.[283] In King's book "Why We Can't Wait" he writes:

> Our nation was born in genocide when it embraced the doctrine that the original American, the Indian, was an inferior race. Even before there were large numbers of Negroes on our shores, the scar of racial hatred had already disfigured colonial society. From the sixteenth century forward, blood flowed in battles over racial supremacy. We are perhaps the only nation which tried as a matter of national policy to wipe out its indigenous population.

> Moreover, we elevated that tragic experience into a noble crusade. Indeed, even today we have not permitted ourselves to reject or to feel remorse for this shameful episode. Our literature, our films, our drama, our folklore all exalt it.[284]

King assisted Native American people in south Alabama in the late 1950s.[282] At that time the remaining Creek in Alabama were trying to completely desegregate schools in their area. The South had many egregious racial problems: In this case, light-complexioned Native children were allowed to ride school buses to previously all white schools, while dark-skinned Native children from the same band were barred from riding the same buses.[282] Tribal leaders, upon hearing of King's desegregation campaign in Birmingham, Alabama, contacted him for assistance. He promptly responded and through his intervention the problem was quickly resolved.[282]

In September 1959, King flew from Los Angeles, California, to Tucson, Arizona.[285] After giving a speech at the University of Arizona on the ideals of using nonviolent methods in creating social change. He put into words his belief that one must not use force in this struggle "but match the violence of his opponents with his suffering."[285] King then went to Southside Presbyterian, a predominantly Native American church, and was fascinated by their photos. On the spur of the moment Dr. King wanted to go to an Indian Reservation to meet the people so Reverend Casper Glenn took King to the Papago Indian Reservation.[285] At the reservation King met with all the tribal leaders, and others on the reservation then ate with them.[285] King then visited another Presbyterian church near the reservation, and preached there attracting a Native American crowd.[285] He later returned to Old Pueblo in March 1962 where he preached again to a Native American congregation, and then went on to give another speech at the University of Arizona.[285] King would continue to attract the attention of Native Americans throughout the civil rights movement. During the 1963 March on Washington there was a sizable Native American contingent, including many from South Dakota, and many from the Navajo nation.[282][286] Native Americans were also active participants in the Poor People's Campaign in 1968.[283]

King was a major inspiration along with the civil rights movement which inspired the Native American rights movement of the 1960s and many of its leaders.[282] John Echohawk a member of the Pawnee tribe and the executive director and one of the founders of the Native American Rights Fund stated:

> Inspired by Dr. King, who was advancing the civil rights agenda of equality under the laws of this country, we thought that we could also use the laws to advance our Indianship, to live as tribes in our territories governed by our own laws under the principles of tribal sovereignty that had been with us ever since 1831. We believed that we could fight for a policy of self-determination that was consistent with U.S. law and that we could govern our own affairs, define our own ways and continue to survive in this society.[287]

Politics

As the leader of the SCLC, King maintained a policy of not publicly endorsing a U.S. political party or candidate: "I feel someone must remain in the position of non-alignment, so that he can look objectively at both parties and be the conscience of both—not the servant or master of either."[288] In a 1958 interview, he expressed his view that neither party was perfect, saying, "I don't think the Republican party is a party full of the almighty God nor is the Democratic party. They both have weaknesses ... And

I'm not inextricably bound to either party."[289] King did praise Democratic Senator Paul Douglas of Illinois as being the "greatest of all senators" because of his fierce advocacy for civil rights causes over the years.[290]

King critiqued both parties' performance on promoting racial equality:

> Actually, the Negro has been betrayed by both the Republican and the Democratic party. The Democrats have betrayed him by capitulating to the whims and caprices of the Southern Dixiecrats. The Republicans have betrayed him by capitulating to the blatant hypocrisy of reactionary right wing northern Republicans. And this coalition of southern Dixiecrats and right wing reactionary northern Republicans defeats every bill and every move towards liberal legislation in the area of civil rights.[291]

Although King never publicly supported a political party or candidate for president, in a letter to a civil rights supporter in October 1956 he said that he had not decided whether he would vote for Adlai Stevenson II or Dwight D. Eisenhower at the 1956 presidential election, but that "In the past I always voted the Democratic ticket."[292] In his autobiography, King says that in 1960 he privately voted for Democratic candidate John F. Kennedy: "I felt that Kennedy would make the best president. I never came out with an endorsement. My father did, but I never made one." King adds that he likely would have made an exception to his non-endorsement policy for a second Kennedy term, saying "Had President Kennedy lived, I would probably have endorsed him in 1964."[293]

In 1964, King urged his supporters "and all people of goodwill" to vote against Republican Senator Barry Goldwater for president, saying that his election "would be a tragedy, and certainly suicidal almost, for the nation and the world."[294]

King supported the ideals of democratic socialism, although he was reluctant to speak directly of this support due to the anti-communist sentiment being projected throughout the United States at the time, and the association of socialism with communism. King believed that capitalism could not adequately provide the basic necessities of many American people, particularly the African-American community.[295]

Compensation

King stated that black Americans, as well as other disadvantaged Americans, should be compensated for historical wrongs. In an interview conducted for *Playboy* in 1965, he said that granting black Americans only equality could not realistically close the economic gap between them and whites. King said that he did not seek a full restitution of wages lost to slavery, which he believed impossible, but proposed a government compensatory program of $50 billion over ten years to all disadvantaged groups.[296]

He posited that "the money spent would be more than amply justified by the benefits that would accrue to the nation through a spectacular decline in school dropouts, family breakups, crime rates, illegitimacy, swollen relief rolls, rioting and other social evils."[297] He presented this idea as an application of the common law regarding settlement of unpaid labor, but clarified that he felt that the money should not be spent exclusively on blacks. He stated, "It should benefit the disadvantaged of *all* races."[298]

Family planning

On being awarded the Planned Parenthood Federation of America's Margaret Sanger Award on May 5, 1966, King said:

> Recently, the press has been filled with reports of sightings of flying saucers. While we need not give credence to these stories, they allow our imagination to speculate on how visitors from outer space would judge us. I am afraid they would be stupefied at our conduct. They would observe that for death planning we spend billions to create engines and strategies for war. They would also observe that we spend millions to prevent death by disease and other causes. Finally they would observe that we spend paltry sums for population planning, even though its spontaneous growth is an urgent threat to life on our planet. Our visitors from outer space could be forgiven if they reported home that our planet is inhabited by a race of insane men whose future is bleak and uncertain.
>
> There is no human circumstance more tragic than the persisting existence of a harmful condition for which a remedy is readily available. Family planning, to relate population to world resources, is possible, practical and necessary. Unlike plagues of the dark ages or contemporary diseases we do not yet understand, the modern plague of overpopulation is soluble by means we have discovered and with resources we possess.
>
> What is lacking is not sufficient knowledge of the solution but universal consciousness of the gravity of the problem and education of the billions who are its victims ...[299][300]

Television

Actress Nichelle Nichols planned to leave *Star Trek* in 1967 after its first season, wanting to return to musical theater.[301] She changed her mind after talking to King[302] who was a fan of the show. King explained that her character signified a future of greater racial harmony and cooperation.[303] King told Nichols, "You are our image of where we're going, you're 300 years from now, and that means that's where we are and it takes place now. Keep doing what you're doing, you are our inspiration."[304] As Nichols recounted, "*Star Trek* was one of the only shows that [King] and his wife Coretta would allow their little children to watch. And I thanked him and I told him I was leaving the show. All the smile came off his face. And he said, 'Don't you understand for the first time we're seen as we should be seen. You don't have a black role. You have an equal role.' "[301]

State surveillance and coercion

FBI surveillance and wiretapping

FBI director J. Edgar Hoover personally ordered surveillance of King, with the intent to undermine his power as a civil rights leader.[143][305] According to the Church Committee, a 1975 investigation by the U.S. Congress, "From December 1963 until his death in 1968, Martin Luther King Jr. was the target of an intensive campaign by the Federal Bureau of Investigation to 'neutralize' him as an effective civil rights leader."[306]

In the fall of 1963, the FBI received authorization from Attorney General Robert F. Kennedy to proceed with wiretapping of King's phone lines.[307] The Bureau informed President John F. Kennedy. He and his brother unsuccessfully tried to persuade King to dissociate himself from Stanley Levison, a New York lawyer who had been involved with Communist Party USA.[308][309] Although Robert Kennedy only gave written approval for limited wiretapping of King's telephone lines "on a trial basis, for a month or so",[310] Hoover extended the clearance so his men were "unshackled" to look for evidence in any areas of King's life they deemed worthy.[57]

The Bureau placed wiretaps on the home and office phone lines of Levison and King, and bugged King's rooms in hotels as he traveled across the country.[308][311] In 1967, Hoover listed the SCLC as a black nationalist hate group, with the instructions: "No opportunity should be missed to exploit through counterintelligence techniques the organizational and personal conflicts of the leaderships of the groups ... to insure the targeted group is disrupted, ridiculed, or discredited."[305][312]

Memorandum

Memo describing FBI attempts to disrupt the Poor People's Campaign with fraudulent claims about King—part of the COINTELPRO campaign against the anti-war and civil rights movements

NSA monitoring of King's communications

In a secret operation code-named "Minaret", the National Security Agency (NSA) monitored the communications of leading Americans, including King, who criticized the U.S. war in Vietnam.[313] A review by the NSA itself concluded that Minaret was "disreputable if not outright illegal."[313]

Allegations of communism

For years, Hoover had been suspicious about potential influence of communists in social movements such as labor unions and civil rights.[314] Hoover directed the FBI to track King in 1957, and the SCLC as it was established (it did not have a full-time executive director until 1960).[58] The investigations were largely superficial until 1962, when the FBI learned that one of King's most trusted advisers was New York City lawyer Stanley Levison.[315]

The FBI feared Levison was working as an "agent of influence" over King, in spite of its own reports in 1963 that Levison had left the Party and was no longer associated in business dealings with them.[316] Another King lieutenant, Jack O'Dell, was also linked to the Communist Party by sworn testimony before the House Un-American Activities Committee (HUAC).[317]

However, by 1976 the FBI had acknowledged that it had not obtained any evidence that King himself or the SCLC were actually involved with any communist organizations.[306]

For his part, King adamantly denied having any connections to communism. In a 1965 *Playboy* interview, he stated that "there are as many Communists in this freedom movement as there are Eskimos in Florida."[318] He argued that Hoover was "following the path of appeasement of political powers in the South" and that his concern for communist infiltration of the civil rights movement was meant to "aid and abet the salacious claims of southern racists and the extreme right-wing elements."[306] Hoover did

not believe King's pledge of innocence and replied by saying that King was "the most notorious liar in the country."[319] After King gave his "I Have A Dream" speech during the March on Washington on August 28, 1963, the FBI described King as "the most dangerous and effective Negro leader in the country."[311] It alleged that he was "knowingly, willingly and regularly cooperating with and taking guidance from communists."[320]

The attempt to prove that King was a communist was related to the feeling of many segregationists that blacks in the South were happy with their lot but had been stirred up by "communists" and "outside agitators."[321] However, the 1950s and '60s civil rights movement arose from activism within the black community dating back to before World War I. King said that "the Negro revolution is a genuine revolution, born from the same womb that produces all massive social upheavals—the womb of intolerable conditions and unendurable situations."[322]

CIA surveillance

CIA files declassified in 2017 revealed that the agency was investigating possible links between King and Communism after a Washington Post article dated November 4, 1964 claimed he was invited to the Soviet Union and that Ralph Abernathy, spokesman for subject, refused to comment on the source of the invitation.[323] Mail belonging to King and other civil rights activists was intercepted by the CIA program HTLINGUAL.[324]

Adultery

King and Malcolm X, March 26, 1964

Having concluded that King was dangerous due to communist infiltration, the FBI attempted to discredit King through revelations regarding his private life. FBI surveillance of King, some of it since made public, attempted to demonstrate that he also had numerous extramarital affairs.[311] Lyndon B. Johnson once said that King was a "hypocritical preacher".[325]

In his 1989 autobiography *And the Walls Came Tumbling Down*, Ralph Abernathy stated that King had a "weakness for women", although they "all understood and believed in the biblical prohibition against sex outside of marriage. It was just that he had a particularly difficult time with that temptation."[326] In a later interview, Abernathy said that he only wrote the term "womanizing", that he did not specifically say King had extramarital sex and that the infidelities King had were emotional rather than sexual.[327]

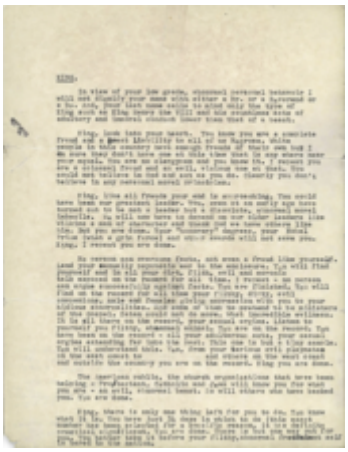
Abernathy criticized the media for sensationalizing the statements he wrote about King's affairs,[327] such as the allegation that he admitted in his book that King had a sexual affair the night before he was assassinated.[327] In his original wording, Abernathy had stated that he saw King coming out of his room with a woman when he awoke the next morning and later said that "he may have been in there discussing and debating and trying to get her to go along with the movement, I don't know."[327]

In his 1986 book *Bearing the Cross*, David Garrow wrote about a number of extramarital affairs, including one woman King saw almost daily. According to Garrow, "that relationship ... increasingly became the emotional centerpiece of King's life, but it did not eliminate the incidental couplings ... of King's travels." He alleged that King explained his extramarital affairs as "a form of anxiety reduction."

Garrow asserted that King's supposed promiscuity caused him "painful and at times overwhelming guilt."[328] King's wife Coretta appeared to have accepted his affairs with equanimity, saying once that "all that other business just doesn't have a place in the very high level relationship we enjoyed."[329] Shortly after *Bearing the Cross* was released, civil rights author Howell Raines gave the book a positive review but opined that Garrow's allegations about King's sex life were "sensational" and stated that Garrow was "amassing facts rather than analyzing them."[330]

The FBI distributed reports regarding such affairs to the executive branch, friendly reporters, potential coalition partners and funding sources of the SCLC, and King's family.[331] The bureau also sent anonymous letters to King threatening to reveal information if he did not cease his civil rights work.[332] The FBI–King suicide letter sent to King just before he received the Nobel Peace Prize read, in part:

> The American public, the church organizations that have been helping—Protestants, Catholics and Jews will know you for what you are—an evil beast. So will others who have backed you. You are done. King, there is only one thing left for you to do. You know what it is. You have just 34 days in which to do (this exact number has been selected for a specific reason, it has definite practical significant [*sic*]). You are done. There is but one way out for you. You better take it before your filthy fraudulent self is bared to the nation.[334]



The FBI–King suicide letter,[333] mailed anonymously by the FBI

The letter was accompanied by a tape recording—excerpted from FBI wiretaps—of several of King's extramarital liaisons.[335] King interpreted this package as an attempt to drive him to suicide,[336] although William Sullivan, head of the Domestic Intelligence Division at the time, argued that it may have only been intended to "convince Dr. King to resign from the SCLC."[306] King refused to give in to the FBI's threats.[311]

In 1977, Judge John Lewis Smith Jr. ordered all known copies of the recorded audiotapes and written transcripts resulting from the FBI's electronic surveillance of King between 1963 and 1968 to be held in the National Archives and sealed from public access until 2027.[337]

In May 2019, FBI files emerged indicating that King "looked on, laughed and offered advice" as one of his friends raped a woman. His biographer, David Garrow, wrote that "the suggestion... that he either actively tolerated or personally employed violence against any woman, even while drunk, poses so fundamental a challenge to his historical stature as to require the most complete and extensive historical review possible".[338] These allegations sparked a heated debate among historians.[339] Clayborne Carson, Martin Luther King biographer and overseer of the Dr. King records at Standford University states that he came to the opposite conclusion of Garrow saying "None of this is new. Garrow is talking about a recently added summary of a transcript of a 1964 recording from the Willard Hotel that others, including Mrs. King, have said they did not hear Martin’s voice on in. The added summary was four layers removed from the actual recording. This supposedly new information comes from an anonymous source in a single paragraph in an FBI report. You have to ask how could anyone conclude King looked at a rape from an audio recording in a room where he was not present."[340] Carson bases his position of Coretta Scott King's memoirs where she states "I set up our reel-to-reel recorder and listened. I have read

scores of reports talking about the scurrilous activities of my husband but once again, there was nothing at all incriminating on the tape. It was a social event with people laughing and telling dirty jokes. But I did not hear Martin's voice on it, and there was nothing about sex or anything else resembling the lies J. Edgar and the FBI were spreading." The tapes that could confirm or refute the allegation are scheduled to be declassified in 2027.[341][342]

Police observation during the assassination

A fire station was located across from the Lorraine Motel, next to the boarding house in which James Earl Ray was staying. Police officers were stationed in the fire station to keep King under surveillance.[343] Agents were watching King at the time he was shot.[344] Immediately following the shooting, officers rushed out of the station to the motel. Marrell McCollough, an undercover police officer, was the first person to administer first aid to King.[345] The antagonism between King and the FBI, the lack of an all points bulletin to find the killer, and the police presence nearby led to speculation that the FBI was involved in the assassination.[346]

Awards and recognition

King was awarded at least fifty honorary degrees from colleges and universities.[347] On October 14, 1964, King became the youngest winner of the Nobel Peace Prize, which was awarded to him for leading nonviolent resistance to racial prejudice in the U.S.[348][349] In 1965, he was awarded the American Liberties Medallion by the American Jewish Committee for his "exceptional advancement of the principles of human liberty."[347][350] In his acceptance remarks, King said, "Freedom is one thing. You have it all or you are not free."[351]

King showing his medallion, which he received from Mayor Wagner

In 1957, he was awarded the Spingarn Medal from the NAACP.[352] Two years later, he won the Anisfield-Wolf Book Award for his book *Stride Toward Freedom: The Montgomery Story*.[353] In 1966, the Planned Parenthood Federation of America awarded King the Margaret Sanger Award for "his courageous resistance to bigotry and his lifelong dedication to the advancement of social justice and human dignity."[354] Also in 1966, King was elected as a fellow of the American Academy of Arts and Sciences.[355] In November 1967 he made a 24-hour trip to the United Kingdom to receive an honorary degree from Newcastle University, being the first African-American to be so honoured by Newcastle.[246] In a moving impromptu acceptance speech,[245] he said

> There are three urgent and indeed great problems that we face not only in the United States of America but all over the world today. That is the problem of racism, the problem of poverty and the problem of war.

In addition to being nominated (https://www.grammy.com/grammys/artists/martin-luther-king-jr) for three GRAMMY Awards (https://www.grammy.com), the civil rights leader posthumously won for Best Spoken Word Recording (https://www.grammy.com/grammys/artists/martin-luther-king-jr) in 1971 for "Why I Oppose The War In Vietnam".[356]

In 1977, the Presidential Medal of Freedom was posthumously awarded to King by President Jimmy Carter. The citation read:

> Martin Luther King Jr. was the conscience of his generation. He gazed upon the great wall of segregation and saw that the power of love could bring it down. From the pain and exhaustion of his fight to fulfill the promises of our founding fathers for our humblest citizens, he wrung his eloquent statement of his dream for America. He made our nation stronger because he made it better. His dream sustains us yet.[357]

Dexter Avenue Baptist Church, where King ministered, was renamed Dexter Avenue King Memorial Baptist Church in 1978.

King and his wife were also awarded the Congressional Gold Medal in 2004.[358]

King was second in Gallup's List of Most Widely Admired People of the 20th Century.[359] In 1963, he was named *Time* Person of the Year, and in 2000, he was voted sixth in an online "Person of the Century" poll by the same magazine.[360] King placed third in the Greatest American contest conducted by the Discovery Channel and AOL.[361]

Five-dollar bill

On April 20, 2016, Treasury Secretary Jacob Lew announced that the $5, $10, and $20 bills would all undergo redesign prior to 2020. Lew said that while Lincoln would remain on the front of the $5 bill, the reverse would be redesigned to depict various historical events that had occurred at the Lincoln Memorial. Among the planned designs are images from King's "I Have a Dream" speech and the 1939 concert by opera singer Marian Anderson.[362]

Works

- *Stride Toward Freedom: The Montgomery Story* (1958) ISBN 978-0-06-250490-6
- *The Measure of a Man* (1959) ISBN 978-0-8006-0877-4
- *Strength to Love* (1963) ISBN 978-0-8006-9740-2
- *Why We Can't Wait* (1964) ISBN 978-0-8070-0112-7
- *Where Do We Go from Here: Chaos or Community?* (1967) ISBN 978-0-8070-0571-2
- *The Trumpet of Conscience* (1968) ISBN 978-0-8070-0170-7
- *A Testament of Hope: The Essential Writings and Speeches of Martin Luther King Jr.* (1986) ISBN 978-0-06-250931-4
- *The Autobiography of Martin Luther King Jr.* (1998), ed. Clayborne Carson ISBN 978-0-446-67650-2
- *"All Labor Has Dignity"* (2011) ed. Michael Honey ISBN 978-0-8070-8600-1
- *"Thou, Dear God": Prayers That Open Hearts and Spirits* Collection of King's prayers. (2011), ed. Lewis Baldwin ISBN 978-0-8070-8603-2
- *MLK: A Celebration in Word and Image* Photographed by Bob Adelman, introduced by Charles Johnson ISBN 978-0-8070-0316-9

See also

- Memorials to Martin Luther King Jr.
- Sermons and speeches of Martin Luther King Jr.
- Equality before the law
- Violence begets violence
- List of civil rights leaders
- List of peace activists
- United States labor law
- Post–civil rights era in African-American history
- List of streets named after Martin Luther King Jr.
- Civil rights movement in popular culture

References

Notes

a. Though commonly attributed to King, this expression originated with 19th-century abolitionist Theodore Parker.[115]

Citations

1. Ogletree, Charles J. (2004). *All Deliberate Speed: Reflections on the First Half Century of Brown v. Board of Education* (https://archive.org/details/alldeliberatespe00ogle/page/138). W. W. Norton & Co. p. 138 (https://archive.org/details/alldeliberatespe00ogle/page/138). ISBN 0-393-05897-2.
2. "Upbringing & Studies" (http://www.thekingcenter.org/upbringing-studies). The King Center. Archived (https://web.archive.org/web/20130122161058/http://www.thekingcenter.org/upbringing-studies) from the original on January 22, 2013. Retrieved September 2, 2012.
3. King 1992, pp. 30–31.
4. Brown, DeNeen L. (January 15, 2019). "The story of how Michael King Jr. became Martin Luther King Jr" (https://www.washingtonpost.com/history/2019/01/15/story-how-michael-king-jr-became-martin-luther-king-jr/). *The Washington Post*. Retrieved January 20, 2019.
5. Mikkelson, David (July 19, 2003). "Four Things About King" (https://www.snopes.com/history/american/mlking.asp). *Snopes*. Snopes.com. Retrieved March 14, 2011.
6. King 1992, p. 31.
7. "King, James Albert" (https://web.archive.org/web/20141217012826/http://mlk-kpp01.stanford.edu/index.php/encyclopedia/encyclopedia/enc_king_james_albert_1864_1933/). Archived from the original (http://mlk-kpp01.stanford.edu/index.php/encyclopedia/encyclopedia/enc_king_james_albert_1864_1933/) on December 17, 2014. Retrieved June 24, 2014.
8. Nsenga, Burton. "AfricanAncestry.com Reveals Roots of MLK and Marcus Garvey" (http://www.theroot.com/africanancestry-com-reveals-roots-of-mlk-and-marcus-gar-1790862357).
9. Nelson, Alondra (2016). *The Social Life of DNA*. pp. 160–161. ISBN 9780807027189.
10. King 1992, p. 76.
11. Katznelson, Ira (2005). *When Affirmative Action was White: An Untold History of Racial Inequality in Twentieth-Century America* (https://archive.org/details/whenaffirmativea00katz/page/5). WW Norton & Co. p. 5 (https://archive.org/details/whenaffirmativea00katz/page/5). ISBN 0-393-05213-3.

12. Millender, Dharathula H. (1986). *Martin Luther King Jr.: Young Man with a Dream* (https://archive.org/details/martinlutherking00mill_0/page/45). Aladdin. pp. 45–46 (https://archive.org/details/martinlutherking00mill_0/page/45). ISBN 978-0-02-042010-1.
13. Frady, Marshall (2005). *Martin Luther King, Jr: A Life*. pp. 12–15. ISBN 978-0-14-303648-7.
14. Pierce, Alan (2004). *Assassination of Martin Luther King Jr* (https://archive.org/details/assassinationofm0000pier/page/14). Abdo Pub Co. p. 14. ISBN 978-1-59197-727-8.
15. Blake, John. "How MLK became an angry black man" (http://www.cnn.com/2013/04/16/us/king-birmingham-jail-letter-anniversary/).
16. Carson, Clayborn. "Martin Luther King Jr" (http://www.britannica.com/EBchecked/topic/318311/Martin-Luther-King-Jr).
17. "An Autobiography of Religious Development" (https://swap.stanford.edu/20141218230444/http://mlk-kpp01.stanford.edu/kingweb/publications/papers/vol1/501122-An_Autobiography_of_Religious_Development.htm). *The Martin Luther King Jr. Research and Education Institute*. Stanford University. Archived from the original (http://mlk-kpp01.stanford.edu/kingweb/publications/papers/vol1/501122-An_Autobiography_of_Religious_Development.htm) on December 18, 2014. Retrieved November 15, 2018.
18. King 1998, p. 6.
19. Fleming, Alice (2008). *Martin Luther King Jr.: A Dream of Hope* (https://archive.org/details/martinlutherking0000flem/page/9). Sterling. p. 9 (https://archive.org/details/martinlutherking0000flem/page/9). ISBN 978-1-4027-4439-6.
20. King 1992, p. 82.
21. King 1992, pp. 35–36.
22. Frady 2002, p. 18.
23. Downing, Frederick L. (1986). *To See the Promised Land: The Faith Pilgrimage of Martin Luther King, Jr* (https://archive.org/details/toseepromisedlan0000down/page/150). Mercer University Press. p. 150 (https://archive.org/details/toseepromisedlan0000down/page/150). ISBN 0-86554-207-4.
24. Nojeim, Michael J. (2004). *Gandhi and King: The Power of Nonviolent Resistance*. Greenwood Publishing Group. p. 179. ISBN 0-275-96574-0.
25. Baldwin, Lewis V. (1991). *There is a Balm in Gilead: The Cultural Roots of Martin Luther King, Jr* (https://books.google.com/?id=_oeMI9gxa2QC&printsec=frontcover#v=onepage&q&f=false). Minneapolis: Fortress Publishing. pp. 281–282. ISBN 0-8006-2457-2. Retrieved July 5, 2018.
26. Baldwin, Lewis V. (1991). *There is a Balm in Gilead: The Cultural Roots of Martin Luther King, Jr* (https://books.google.com/?id=_oeMI9gxa2QC&printsec=frontcover#v=onepage&q&f=false). Minneapolis: Fortress Publishing. p. 167. ISBN 0-8006-2457-2. Retrieved July 5, 2018.
27. Farris, Christine King (2009). *Through It All: Reflections on My Life, My Family, and My Faith* (https://archive.org/details/throughitallrefl00farr/page/44). Atria Books. pp. 44–47 (https://archive.org/details/throughitallrefl00farr/page/44). ISBN 978-1-4165-4881-2.
28. Frady 2002, pp. 20–22.
29. L. Lewis, David (2013). *King: A Biography*. University of Illinois Press. p. 27.
30. "Coretta Scott King" (https://www.telegraph.co.uk/news/obituaries/1509338/Coretta-Scott-King.html). *The Daily Telegraph*. February 1, 2006. Archived (https://web.archive.org/web/20121113011228/http://www.telegraph.co.uk/news/obituaries/1509338/Coretta-Scott-King.html) from the original on November 13, 2012. Retrieved September 8, 2008.
31. Warren, Mervyn A. (2001). *King Came Preaching: The Pulpit Power of Dr. Martin Luther King, Jr*. InterVarsity Press. p. 35. ISBN 0-8308-2658-0.
32. *Civil Rights History from the Ground Up: Local Struggles, a National Movement* (https://books.google.com/books?id=gwVbfvfYEZkC&pg=PA408). University of Georgia Press. 2011. p. 410. ISBN 9780820338651.

33. Fuller, Linda K. (2004). *National Days, National Ways: Historical, Political, And Religious Celebrations around the World* (https://archive.org/details/nationaldaysnati0000unse/page/314). Greenwood Publishing. p. 314. ISBN 0-275-97270-4.
34. Radin, Charles A. (October 11, 1991). "Panel Confirms Plagiarism by King at BU". *The Boston Globe*. p. 1.
35. Baldwin, Lewis V. (2010). *The Voice of Conscience: The Church in the Mind of Martin Luther King, Jr* (https://archive.org/details/voiceofconscienc0000bald/page/42). Oxford University Press. pp. 42–44. ISBN 9780195380316.
36. "Boston U. Panel Finds Plagiarism by Dr. King" (https://www.nytimes.com/1991/10/11/us/boston-u-panel-finds-plagiarism-by-dr-king.html). *The New York Times*. October 11, 1991. Archived (https://web.archive.org/web/20131108033759/http://www.nytimes.com/1991/10/11/us/boston-u-panel-finds-plagiarism-by-dr-king.html) from the original on November 8, 2013. Retrieved November 13, 2013.
37. "King's Ph.D. dissertation, with attached note" (http://mlk-kpp01.stanford.edu/primarydocuments/Vol2/550415AComparisonOfTheConceptionsOfGod.pdf) (PDF). Retrieved November 7, 2014.
38. Ling, Peter (October 1996). "Plagiarism, preaching and prophecy: the legacy of Martin Luther King, Jr. and the persistence of racism [Review]". *Ethnic and Racial Studies*. **19** (4): 912–916. doi:10.1080/01419870.1996.9993942 (https://doi.org/10.1080%2F01419870.1996.9993942).
39. Manheimer, Ann S. (2004). *Martin Luther King Jr.: Dreaming of Equality* (https://archive.org/details/martinlutherking0000manh/page/103). Twenty-First Century Books. p. 103 (https://archive.org/details/martinlutherking0000manh/page/103). ISBN 1-57505-627-5.
40. "December 1, 1955: Rosa Parks arrested" (http://www.cnn.com/2003/US/03/10/sprj.80.1955.parks/). CNN. March 11, 2003. Retrieved June 8, 2008.
41. Walsh, Frank (2003). *The Montgomery Bus Boycott* (https://archive.org/details/montgomerybusboy0000wals/page/24). Gareth Stevens. p. 24 (https://archive.org/details/montgomerybusboy0000wals/page/24). ISBN 083685375X.
42. McMahon, Thomas F. (2004). *Ethical Leadership Through Transforming Justice*. University Press of America. p. 25. ISBN 0-7618-2908-3.
43. Fisk, Larry J.; Schellenberg, John (1999). *Patterns of Conflict, Paths to Peace* (https://archive.org/details/patternsofconfli0000unse/page/115). Broadview Press. p. 115 (https://archive.org/details/patternsofconfli0000unse/page/115). ISBN 1-55111-154-3.
44. King 1992, p. 9.
45. Jackson 2006, p. 53.
46. Frady 2002, p. 52.
47. Miller, Steven P. (2009). *Billy Graham and the Rise of the Republican South* (https://archive.org/details/billygrahamriseo0000mill/page/92). Philadelphia: University of Pennsylvania Press. p. 92 (https://archive.org/details/billygrahamriseo0000mill/page/92). ISBN 978-0-8122-4151-8. Retrieved April 8, 2015.
48. Marable, Manning; Mullings, Leith (2000). *Let Nobody Turn Us Around: Voices of Resistance, Reform, and Renewal: an African American Anthology* (https://archive.org/details/letnobodyturnusa00mann). Rowman & Littlefield. pp. 391–2 (https://archive.org/details/letnobodyturnusa00mann/page/391). ISBN 0-8476-8346-X.
49. "Prayer Pilgrimage for Freedom" (http://crdl.usg.edu/events/prayer_pilgrimage/?Welcome). Civil Rights Digital Library. Retrieved October 25, 2013.
50. "Program from the SCLC's Tenth Annual Convention" (https://web.archive.org/web/20150926015755/http://www.thekingcenter.org/archive/document/program-sclcs-tenth-annual-convention). The King Center. Archived from the original (http://www.thekingcenter.org/archive/document/program-sclcs-tenth-annual-convention#) on September 26, 2015. Retrieved September 7, 2015.

51. Pearson, Hugh (2002). *When Harlem Nearly Killed King: The 1958 Stabbing of Dr. Martin Luther King, Jr*. Seven Stories Press. p. 37. ISBN 978-1-58322-614-8.
52. Graham, Renee (February 4, 2002). "'King' is a Deft Exploration of the Civil Rights Leader's Stabbing" (https://web.archive.org/web/20130514044835/http://www.highbeam.com/doc/1P2-7694472.html). *The Boston Globe*. – via HighBeam Research (subscription required). Archived from the original (http://www.highbeam.com/doc/1P2-7694472.html) on May 14, 2013. Retrieved January 20, 2013.
53. "Today in History, September 20" (https://web.archive.org/web/20130514060644/http://www.highbeam.com/doc/1A1-51d3eceac5094ac7a08d8dd326287c79.html). – via HighBeam Research (subscription required). Associated Press. September 19, 2012. Archived from the original (http://www.highbeam.com/doc/1A1-51d3eceac5094ac7a08d8dd326287c79.html) on May 14, 2013. Retrieved January 20, 2013.
54. "Measure of a Man, The" (https://kinginstitute.stanford.edu/encyclopedia/measure-man). *Martin Luther King, Jr., Encyclopedia*. The Martin Luther King, Jr., Research and Education Institute, Stanford University. Retrieved December 18, 2018.
55. "Martin Luther King Jr. and the Global Freedom Struggle: Gandhi Society for Human Rights" (https://kinginstitute.stanford.edu/encyclopedia/gandhi-society-human-rights). Stanford University. Retrieved August 30, 2013.
56. Theoharis, Athan G.; Poveda, Tony G.; Powers, Richard Gid; Rosenfeld, Susan (1999). *The FBI: A Comprehensive Reference Guide* (https://archive.org/details/fbicomprehensive0000theo/page/148). Greenwood Publishing. p. 148 (https://archive.org/details/fbicomprehensive0000theo/page/148). ISBN 0-89774-991-X.
57. Herst 2007, pp. 372–74.
58. Theoharis, Athan G.; Poveda, Tony G.; Powers, Richard Gid; Rosenfeld, Susan (1999). *The FBI: A Comprehensive Reference Guide* (https://archive.org/details/fbicomprehensive0000theo/page/123). Greenwood Publishing Group. p. 123 (https://archive.org/details/fbicomprehensive0000theo/page/123). ISBN 0-89774-991-X.
59. Wilson, Joseph; Marable, Manning; Ness, Immanuel (2006). *Race and Labor Matters in the New U.S. Economy*. Rowman & Littlefield. p. 47. ISBN 0-7425-4691-8.
60. Schofield, Norman (2006). *Architects of Political Change: Constitutional Quandaries and Social Choice Theory* (https://archive.org/details/architectsofpoli00norm/page/189). Cambridge University Press. p. 189 (https://archive.org/details/architectsofpoli00norm/page/189). ISBN 0-521-83202-0.
61. Shafritz, Jay M. (1998). *International Encyclopedia of Public Policy and Administration*. Westview Press. p. 1242. ISBN 0-8133-9974-2.
62. Loevy, Robert D.; Humphrey, Hubert H.; Stewart, John G. (1997). *The Civil Rights Act of 1964: The Passage of the Law that Ended Racial Segregation*. SUNY Press. p. 337. ISBN 0-7914-3361-7.
63. Glisson 2006, p. 190.
64. Bobbitt, David (2007). *The Rhetoric of Redemption: Kenneth Burke's Redemption Drama and Martin Luther King Jr.'s "I Have a Dream" Speech*. Rowman & Littlefield. p. 105. ISBN 978-0-7425-2928-1.
65. Ling, Peter J. (2002). *Martin Luther King, Jr* (https://archive.org/details/martinlutherking00ling). Routledge. pp. 250–1 (https://archive.org/details/martinlutherking00ling/page/250). ISBN 0-415-21664-8.
66. Yeshitela, Omali. "Abbreviated Report from the International Tribunal on Reparations for Black People in the U.S." (https://web.archive.org/web/20080517082245/http://www.apspuhuru.org/publications/repnow/ReparationsNow-OCR.txt) African People's Socialist Party. Archived from the original (http://www.apspuhuru.org/publications/repnow/ReparationsNow-OCR.txt) on May 17, 2008. Retrieved June 15, 2008.

67. King, Martin Luther. The Autobiography of Martin Luther King Jr. (https://books.google.com/books?id=pynSnGuC964C&pg=PT147) Hatchette Digital. 2001. Accessed January 4, 2013.
68. King, Martin Luther Jr. (1990). *A Testament of Hope: The Essential Writings and Speeches of Martin Luther King Jr* (https://archive.org/details/testamentofhope00mart/page/105). Harper Collins. p. 105 (https://archive.org/details/testamentofhope00mart/page/105). ISBN 978-0-06-064691-2.
69. King Center:Billy Graham (http://www.thekingcenter.org/archive/theme/2179) Archived (https://web.archive.org/web/20150315074536/http://www.thekingcenter.org/archive/theme/2179) March 15, 2015, at the Wayback Machine Accessed September 15, 2014
70. Glisson 2006, pp. 190–93.
71. "Albany, GA Movement" (http://www.crmvet.org/tim/timhis61.htm#1961albany). Civil Rights Movement Veterans. Retrieved September 8, 2008.
72. Frady 2002, p. 96.
73. Garrow, (1986) p. 246.
74. McWhorter, Diane (2001). "Two Mayors and a King". *Carry Me Home: Birmingham, Alabama: The Climactic Battle of the Civil Rights Revolution* (https://books.google.com/books?id=7jnr8GdvSZcC). Simon and Schuster. ISBN 978-0-7432-2648-6.
75. Harrell, David Edwin; Gaustad, Edwin S.; Miller, Randall M.; Boles, John B.; Woods, Randall Bennett; Griffith, Sally Foreman (2005). *Unto a Good Land: A History of the American People, Volume 2*. Wm B Eerdmans Publishing. p. 1055. ISBN 0-8028-2945-7.
76. "Birmingham USA: Look at Them Run". *Newsweek*: 27. May 13, 1963.
77. Frady 2002, pp. 113–14.
78. "Integration: Connor and King". *Newsweek*: 28, , 33. April 22, 1963.
79. King, Coretta Scott. "The Meaning of The King Holiday" (http://www.thekingcenter.org/meaning-king-holiday). The King Center. Archived (https://web.archive.org/web/20130514204850/http://www.thekingcenter.org/meaning-king-holiday) from the original on May 14, 2013. Retrieved August 22, 2012.
80. King, Martin Luther Jr. "Letter from Birmingham Jail" (http://mlk-kpp01.stanford.edu/index.php/resources/article/annotated_letter_from_birmingham/). The Martin Luther King Jr. Research and Education Institute. Archived (https://web.archive.org/web/20130107002405/http://mlk-kpp01.stanford.edu/index.php/resources/article/annotated_letter_from_birmingham/) from the original on January 7, 2013. Retrieved August 22, 2012. King began writing the letter on newspaper margins and continued on bits of paper brought by friends.
81. Augustine.com – "Black History: Dr. Robert B. Hayling" (http://www.augustine.com/history/black_history/dr_robert_hayling/); David J. Garrow, Bearing the Cross: Martin Luther King Jr. and the Southern Christian Leadership Conference (Harper Collins, 1987) p 316–318
82. "We Shall Overcome—Lincolnville Historic District" (http://www.nps.gov/history/nr/travel/civilrights/f1.htm). *nps.gov*.
83. Jones, Maxine D.; McCarthy, Kevin M. (1993). *African Americans in Florida: An Illustrated History*. Pineapple Press. pp. 113–5. ISBN 1-56164-031-X.
84. "St. Augustine, Florida" (https://kinginstitute.stanford.edu/encyclopedia/st-augustine-florida). *Martin Luther King, Jr., Encyclopedia*. The Martin Luther King, Jr., Research and Education Institute, Stanford University. Retrieved December 18, 2018.
85. Haley, Alex (January 1965). "Martin Luther King" (https://web.archive.org/web/20120505054207/http://www.alex-haley.com/alex_haley_martin_luther_king_interview.htm). *Interview*. Playboy. Archived from the original (http://www.alex-haley.com/alex_haley_martin_luther_king_interview.htm) on May 5, 2012. Retrieved June 10, 2012.
86. "The Selma Injunction" (http://www.crmvet.org/tim/timhis64.htm#1964selmainj). Civil Rights Movement Veterans. Archived (https://web.archive.org/web/20121225052448/http://www.crmvet.org/tim/tim64c.htm) from the original on December 25, 2012. Retrieved September 8, 2008.

87. El Naggar, Mona (August 22, 2013). "Found After Decades, a Forgotten Tape of King 'Thinking on His Feet'" (http://cityroom.blogs.nytimes.com/2013/08/22/found-after-decades-a-forgotten-tape-of-king-thinking-on-his-feet/). *The New York Times*. Retrieved August 31, 2013.
88. Gates, Henry Louis; Appiah, Anthony (1999). *Africana: The Encyclopedia of the African and African American Experience* (https://archive.org/details/africanaencyclop00appi/page/1251). Basic Civitas Books. p. 1251 (https://archive.org/details/africanaencyclop00appi/page/1251). ISBN 0-465-00071-1.
89. Arsenault, Raymond (2006). *Freedom Riders: 1961 and the Struggle for Racial Justice* (https://archive.org/details/freedomriders1960000arse/page/62). Oxford University Press. p. 62. ISBN 0-19-513674-8.
90. Frady 2002, p. 42.
91. De Leon, David (1994). *Leaders from the 1960s: A biographical sourcebook of American activism* (https://archive.org/details/leadersfrom1960s0000unse/page/138). Greenwood Publishing. pp. 138–143. ISBN 0-313-27414-2.
92. Cashman, Sean Dennis (1991). *African-Americans and the Quest for Civil Rights, 1900–1990* (https://archive.org/details/africanamericans00cash). NYU Press. p. 162 (https://archive.org/details/africanamericans00cash/page/162). ISBN 0-8147-1441-2.
93. Schlesinger Jr., Arthur M. (2002) [1978]. *Robert Kennedy and His Times* (https://archive.org/details/robertkennedyhis00arth/page/351). Houghton Mifflin Books. p. 351 (https://archive.org/details/robertkennedyhis00arth/page/351). ISBN 0345283449.
94. Marable, Manning (1991). *Race, Reform, and Rebellion: The Second Reconstruction in Black America, 1945–1990* (https://archive.org/details/racereformrebell00mara_0/page/74). Univ. Press of Mississippi. p. 74 (https://archive.org/details/racereformrebell00mara_0/page/74). ISBN 0-87805-493-6.
95. Rosenberg, Jonathan; Karabell, Zachary (2003). *Kennedy, Johnson, and the Quest for Justice: The Civil Rights Tapes* (https://archive.org/details/kennedyjohnsonth00rose/page/130). WW Norton & Co. p. 130 (https://archive.org/details/kennedyjohnsonth00rose/page/130). ISBN 0-393-05122-6.
96. Schlesinger Jr., Arthur M. (2002) [1978]. *Robert Kennedy and His Times* (https://archive.org/details/robertkennedyhis00arth/page/350). Houghton Mifflin Books. pp. 350, 351 (https://archive.org/details/robertkennedyhis00arth/page/350). ISBN 0345283449.
97. Boggs, Grace Lee (1998). *Living for Change: An Autobiography*. U of Minnesota Press. p. 127. ISBN 0-8166-2955-2.
98. Aron, Paul (2005). *Mysteries in History: From Prehistory to the Present* (https://books.google.com/books?id=82zu_Aw5VFgC&printsec=frontcover#v=onepage&q=nation%20is%20islam&f=false). ABC-CLIO. pp. 398–399. ISBN 1-85109-899-2.
99. Singleton, Carl; Wildin, Rowena (1999). *The Sixties in America* (https://archive.org/details/sixtiesinamerica03sing/page/454). Salem Press. p. 454 (https://archive.org/details/sixtiesinamerica03sing/page/454). ISBN 0-89356-982-8.
100. Bennett, Scott H. (2003). *Radical Pacifism: The War Resisters League and Gandhian Nonviolence in America, 1915–1963*. Syracuse University Press. p. 225. ISBN 0-8156-3003-4.
101. Davis, Danny (January 16, 2007). "Celebrating the Birthday and Public Holiday for Martin Luther King, Jr" (http://thomas.loc.gov/cgi-bin/query/z?r110:H16JA7-0046:). *Congressional Record*. Library of Congress. Archived (https://web.archive.org/web/20130728081414/http://thomas.loc.gov/cgi-bin/query/z?r110:H16JA7-0046:) from the original on July 28, 2013. Retrieved July 11, 2011.
102. Powers, Roger S.; Vogele, William B.; Kruegler, Christopher; McCarthy, Ronald M. (1997). *Protest, power, and change: an encyclopedia of nonviolent action from ACT-UP to Women's Suffrage* (https://archive.org/details/protestpowerchan00roge/page/313). Taylor & Francis. p. 313 (https://archive.org/details/protestpowerchan00roge/page/313). ISBN 0-8153-0913-9.

103. Younge, Gary (August 21, 2003). "I have a dream" (https://www.theguardian.com/world/2003/aug/21/usa.comment). *The Guardian*. Archived (https://web.archive.org/web/20130827063459/http://www.theguardian.com/world/2003/aug/21/usa.comment) from the original on August 27, 2013. Retrieved January 9, 2013.
104. Hansen, Drew (2005). *The Dream: Martin Luther King Jr. and the Speech that Inspired a Nation* (https://archive.org/details/dreammartinluthe00hans/page/98). HarperCollins. p. 98 (https://archive.org/details/dreammartinluthe00hans/page/98). ISBN 978-0-06-008477-6.
105. King, Martin Luther Jr.; King, Coretta Scott (2008). *The Words of Martin Luther King Jr.: Second Edition* (https://books.google.com/?id=irMxJS36904C&pg=PA95). Newmarket Press. p. 95. ISBN 978-1-55704-815-8.
106. Moore, Lucinda (August 1, 2003). "Dream Assignment" (https://archive.today/20130105000547/http://www.smithsonianmag.com/arts-culture/dream-speech.html). *Smithsonian*. Archived from the original (http://www.smithsonianmag.com/arts-culture/dream-speech.html) on January 5, 2013. Retrieved August 27, 2008.
107. James T. Patterson, *Grand Expectations: The United States, 1945–1974* (Oxford University Press 1996) pp 482–85, 542–46
108. Harvard Sitkoff, *The Struggle for Black Equality* (Hill and Wang; 2008) pp 152–53
109. Patrick, Alvin. "Guardian of history: MLK's "I have a dream speech" lives on" (http://www.cbsnews.com/8301-3445_162-57596990/guardian-of-history-mlks-i-have-a-dream-speech-lives-on/). *CBS News*. CBS Interactive Inc. Retrieved August 31, 2013.
110. King 1998, pp. 276–79.
111. Jackson 2006, pp. 222–23.
112. Jackson 2006, p. 223.
113. Isserman, Maurice; Kazin, Michael (2000). *America Divided: The Civil War of the 1960s* (https://archive.org/details/americadividedci0000isse/page/175). Oxford University Pressk. p. 175 (https://archive.org/details/americadividedci0000isse/page/175). ISBN 0-19-509190-6.
114. Azbell, Joe (1968). *The Riotmakers*. Oak Tree Books. p. 176.
115. "Theodore Parker And The 'Moral Universe' " (https://www.npr.org/templates/story/story.php?storyId=129609461). National Public Radio. September 2, 2010. Archived (https://web.archive.org/web/20120627091901/http://www.npr.org/templates/story/story.php?storyId=129609461) from the original on June 27, 2012. Retrieved January 24, 2013.
116. Leeman, Richard W. (1996). *African-American Orators: A Bio-critical Sourcebook* (https://archive.org/details/africanamericano00leem_0/page/220). Greenwood Publishing. p. 220 (https://archive.org/details/africanamericano00leem_0/page/220). ISBN 0-313-29014-8.
117. Democracy Now!. *Rare Video Footage of Historic Alabama 1965 Civil Rights Marches, MLK's Famous Montgomery Speech* (https://www.youtube.com/watch?v=CBm48Scju9E). Retrieved May 5, 2018.
118. "North Lawndale" (http://www.encyclopedia.chicagohistory.org/pages/901.html). *Encyclopedia*. Chicago History. Archived (https://web.archive.org/web/20130130063532/http://www.encyclopedia.chicagohistory.org/pages/901.html) from the original on January 30, 2013. Retrieved September 8, 2008.
119. Cohen & Taylor 2000, pp. 360–62.
120. Ralph, James (1993). *Northern Protest: Martin Luther King Jr., Chicago, and the Civil Rights Movement* (https://archive.org/details/northernprotestm00ralp/page/1). Harvard University Press. p. 1 (https://archive.org/details/northernprotestm00ralp/page/1). ISBN 0-674-62687-7.
121. Cohen & Taylor 2000, p. 347.
122. Cohen & Taylor 2000, p. 416.

123. Fairclough, Adam (1987). *To Redeem the Soul of America: The Southern Christian Leadership Conference & Martin Luther King Jr* (https://archive.org/details/toredeemsoulofam00fair/page/299). University of Georgia Press. p. 299 (https://archive.org/details/toredeemsoulofam00fair/page/299). ISBN 0-8203-2346-2.
124. Baty, Chris (2004). *Chicago: City Guide* (https://archive.org/details/chicago00baty/page/52). Lonely Planet. p. 52 (https://archive.org/details/chicago00baty/page/52). ISBN 1-74104-032-9.
125. Stone, Eddie (1988). *Jesse Jackson*. Holloway House Publishing. pp. 59–60. ISBN 0-87067-840-X.
126. Lentz, Richard (1990). *Symbols, the News Magazines, and Martin Luther King*. LSU Press. p. 230. ISBN 0-8071-2524-5.
127. Isserman, Maurice; Kazin, Michael (2000). *America Divided: The Civil War of the 1960s* (https://archive.org/details/americadividedci0000isse/page/200). Oxford University Press. p. 200 (https://archive.org/details/americadividedci0000isse/page/200). ISBN 0-19-509190-6. See also: Miller, Keith D. (1998). *Voice of Deliverance: The Language of Martin Luther King Jr. and Its Sources* (https://archive.org/details/voiceofdeliveran00mill/page/139). University of Georgia Press. p. 139 (https://archive.org/details/voiceofdeliveran00mill/page/139). ISBN 0-8203-2013-7.
128. Mis, Melody S. (2008). *Meet Martin Luther King, Jr*. Rosen Publishing Group. p. 20. ISBN 978-1-4042-4209-8.
129. Slessarev, Helene (1997). *The Betrayal of the Urban Poor*. Temple University Press. p. 140. ISBN 1-56639-543-7.
130. CIA (October 5, 1967). "Views on Black Militant Situation in Chicago" (https://www.archives.gov/files/research/jfk/releases/docid-32397511.pdf) (PDF). Retrieved February 13, 2018.
131. Luther King Jr, Martin (January 21, 2013). "MLK's vehement condemnations of US militarism are more relevant than ever" (https://www.theguardian.com/commentisfree/2013/jan/21/king-obama-drones-militarism-sanctions-iran). *The Guardian*. Retrieved January 21, 2013.
132. Luther King Jr, Martin. "The 11 Most Anti-Capitalist Quotes from Martin Luther King Jr" (https://www.commondreams.org/views/2019/01/21/11-most-anti-capitalist-quotes-martin-luther-king-jr). Retrieved January 21, 2019.
133. Peter Braunstein (2004). *The Sixties Chronicle*. Legacy Publishing. p. 311. ISBN 1-4127-1009-X.
134. Alexander Remington (December 24, 2008). "The Rev. James L. Bevel dies at 72; civil rights activist and top lieutenant to King" (https://latimes.com/local/obituaries/la-me-bevel25-2008dec25-story.html). *Los Angeles Times*. Retrieved September 15, 2014.
135. Krenn, Michael L. (1998). *The African American Voice in U.S. Foreign Policy Since World War II*. Taylor & Francis. p. 29. ISBN 0-8153-3418-4.
136. Robbins 2007, p. 107.
137. Robbins 2007, p. 102.
138. Robbins 2007, p. 109.
139. Robbins 2007, p. 106.
140. Baldwin, Lewis V. (1992). *To Make the Wounded Whole: The Cultural Legacy of Martin Luther King, Jr*. Fortress Press. p. 273. ISBN 0-8006-2543-9.
141. Long, Michael G. (2002). *Against Us, But for Us: Martin Luther King Jr. and the State*. Mercer University Press. p. 199. ISBN 0-86554-768-8.
142. "A Prince of War Exposed" (http://www.counterpunch.org/2007/09/27/a-prince-of-war-exposed/). *counterpunch.org*. September 27, 2007.
143. Dyson, Michael Eric (2008). "Facing Death" (https://archive.org/details/april41968martin00dyso). *April 4, 1968: Martin Luther King Jr.'s death and how it changed America* (https://archive.org/details/april41968martin00dyso). Basic Civitas Books. ISBN 978-0-465-00212-2.

144. David J. Garrow, *Bearing the Cross* (1986), pp. 440, 445.
145. Pierre, Robert E. (October 16, 2011). "Martin Luther King Jr. made our nation uncomfortable" (https://www.washingtonpost.com/blogs/therootdc/post/martin-luther-king-jr-made-our-nation-uncomfortable/2011/10/16/gIQA78NPoL_blog.html). *The Washington Post*. Retrieved August 17, 2012.
146. Lawson, Payne & Patterson 2006, p. 148.
147. Harding, James M.; Rosenthal, Cindy (2006). *Restaging the Sixties: Radical Theaters and Their Legacies*. University of Michigan Press. p. 297. ISBN 0-472-06954-3.
148. Lentz, Richard (1990). *Symbols, the News Magazines, and Martin Luther King*. LSU Press. p. 64. ISBN 0-8071-2524-5.
149. Ling, Peter J. (2002). *Martin Luther King, Jr* (https://archive.org/details/martinlutherking00ling). Routledge. p. 277 (https://archive.org/details/martinlutherking00ling/page/277). ISBN 0-415-21664-8.
150. Sturm, Douglas. "Martin Luther King Jr. as Democratic Socialist." (https://www.jstor.org/stable/40015109) *The Journal of Religious Ethics*, 18, no. 2 (1990): 79–105. Retrieved March 11, 2014.
151. Martin Luther King Jr (2015). Cornel West (ed.). *The Radical King* (https://books.google.com/?id=PHAOBAAAQBAJ). Beacon Press. ISBN 978-0-8070-1282-6.
152. Obery M. Hendricks Jr., Ph.D. (January 20, 2014). The Uncompromising Anti-Capitalism of Martin Luther King Jr. (https://huffingtonpost.com/obery-m-hendricks-jr-phd/the-uncompromising-anti-capitalism-of-martin-luther-king-jr_b_4629609.html) *The Huffington Post*. Retrieved January 21, 2014.
153. Franklin, Robert Michael (1990). *Liberating Visions: Human Fulfillment and Social Justice in African-American Thought*. Fortress Press. p. 125. ISBN 0-8006-2392-4.
154. King, Martin Luther Jr.; King, Coretta Scott; King, Dexter Scott (1998). *The Martin Luther King Jr. Companion: Quotations from the Speeches, Essays, and Books of Martin Luther King, Jr* (https://archive.org/details/martinlutherking00king_0/page/39). St. Martin's Press. p. 39 (https://archive.org/details/martinlutherking00king_0/page/39). ISBN 0-312-19990-2.
155. Zinn, Howard (2002). *The Power of Nonviolence: Writings by Advocates of Peace*. Beacon Press. pp. 122–123. ISBN 0-8070-1407-9.
156. Engler, Mark; Engler, Paul (January 18, 2016). "Why Martin Luther King Didn't Run for President" (https://www.rollingstone.com/politics/news/why-martin-luther-king-didnt-run-for-president-20160118). *Rolling Stone*. Retrieved March 16, 2017.
157. "1967 Year In Review" (http://www.upi.com/Audio/Year_in_Review/Events-of-1967/Protests/12303074818188-15/). United Press International. Archived (https://web.archive.org/web/20130103142011/http://www.upi.com/Audio/Year_in_Review/Events-of-1967/Protests/12303074818188-15/) from the original on January 3, 2013. Retrieved November 30, 2010.
158. Martin L. King on hippies (http://bltnotjustasandwich.com/2013/01/17/martin-l-king-on-hippies/), A Testament of Hope: The Essential Writings and Speeches of Martin Luther King Jr., Accessed September 15, 2014
159. Kurlansky, Mark (2004). *1968: The Year That Rocked the World* (https://archive.org/details/196800mark/page/46). Jonathan Cape (Random House). p. 46 (https://archive.org/details/196800mark/page/46). ISBN 9780345455826.
160. Robinson, Douglas (January 13, 1968). "Dr. King Calls for Antiwar Rally in Capital February 5–6" (https://select.nytimes.com/gst/abstract.html?res=FB0B1EFD3C5E1A7B93C1A8178AD85F4C8685F9). *The New York Times*. p. 4. Retrieved April 22, 2010.
161. "Searching for the Enemy of Man" in Nhat Nanh, Ho Huu Tuong, Tam Ich, Bui Giang, Pham Cong Thien" (http://www.aavw.org/protest/king_journey_abstract09.html). *Dialogue*. Saigon: La Boi. 1965. pp. 11–20. Retrieved September 13, 2010., Archived on the African-American Involvement in the Vietnam War website

162. Martin Luther King Jr. (April 4, 1967). *Beyond Vietnam* (http://www.aavw.org/special_features/speeches_speech_king01.html) (Speech). Riverside Church, NYC: Archived on the African-American Involvement in the Vietnam War website. Retrieved September 13, 2010.
163. Martin Luther King Jr. (January 25, 1967). "Nomination of Thich Nhat Hanh for the Nobel Peace Prize" (http://www.hartford-hwp.com/archives/45a/025.html). Letter to The Nobel Institute. Retrieved September 13, 2010.
164. Vigil, Ernesto B. (1999). *The Crusade for Justice: Chicano Militancy and the Government's War on Dissent*. University of Wisconsin Press. p. 54. ISBN 0-299-16224-9.
165. Kick, Russell (2001). *You are Being Lied to: The Disinformation Guide to Media Distortion, Historical Whitewashes and Cultural Myths* (https://archive.org/details/You_Are_Being_Lied_To_-_The_Disinformation_Guide_to_Media_Distortion_Historical_/page/1991). The Disinformation Campaign. p. 1991 (https://archive.org/details/You_Are_Being_Lied_To_-_The_Disinformation_Guide_to_Media_Distortion_Historical_/page/1991). ISBN 0-9664100-7-6.
166. Sullivan, Dan. "Where Was Martin Luther King Heading?" (http://savingcommunities.org/issues/race/king.martin.html). *savingcommunities.org*. Retrieved January 20, 2015.
167. "Martin Luther King – Final Advice" (https://web.archive.org/web/20150204201039/https://www.progress.org/tpr/martin-luther-king-final-advice/). *The Progress Report*. January 9, 2007. Archived from the original (http://www.progress.org/tpr/martin-luther-king-final-advice/) on February 4, 2015. Retrieved February 4, 2015.
168. Yglesias, Matthew (August 28, 2013). "Martin Luther King's Case for a Guaranteed Basic Income" (http://www.slate.com/blogs/moneybox/2013/08/28/martin_luther_king_guaranteed_basic_income.html). Slate. Retrieved January 20, 2015.
169. Lawson, Payne & Patterson 2006, p. 148–49.
170. Isserman, Maurice (2001). *The Other American: The Life of Michael Harrington* (https://archive.org/details/otheramericanlif0000isse/page/281). Public Affairs. p. 281. ISBN 1-58648-036-7.
171. McKnight, Gerald D. (1998). "'The Poor People Are Coming!' 'The Poor People Are Coming!'" (https://archive.org/details/isbn_9780813333847). *The last crusade: Martin Luther King Jr., the FBI, and the poor people's campaign* (https://archive.org/details/isbn_9780813333847). Westview Press. ISBN 0-8133-3384-9.
172. Engler, Mark (January 15, 2010). "Dr. Martin Luther King's Economics: Through Jobs, Freedom" (http://www.thenation.com/article/dr-martin-luther-kings-economics-through-jobs-freedom#). *The Nation*. Archived (https://web.archive.org/web/20130221105032/http://www.thenation.com/article/dr-martin-luther-kings-economics-through-jobs-freedom) from the original on February 21, 2013. Retrieved July 19, 2012.
173. "1,300 Members Participate in Memphis Garbage Strike" (https://web.archive.org/web/20061102004632/http://www.afscme.org/about/1529.cfm). AFSCME. February 1968. Archived from the original (http://www.afscme.org/about/1529.cfm) on November 2, 2006. Retrieved January 16, 2012.
174. "Memphis Strikers Stand Firm" (https://web.archive.org/web/20061102004516/http://www.afscme.org/about/1532.cfm). AFSCME. March 1968. Archived from the original (http://www.afscme.org/about/1532.cfm) on November 2, 2006. Retrieved January 16, 2012.
175. Davis, Townsend (1998). *Weary Feet, Rested Souls: A Guided History of the Civil Rights Movement* (https://archive.org/details/wearyfeetresteds00davi/page/364). W. W. Norton & Company. p. 364 (https://archive.org/details/wearyfeetresteds00davi/page/364). ISBN 9780393045925.
176. Thomas, Evan (November 19, 2007). "The Worst Week" (https://web.archive.org/web/20081010070531/http://www.newsweek.com/id/69542/page/2). *Newsweek*. p. 2. Archived from the original (http://www.newsweek.com/id/69542/page/2) on October 10, 2008. Retrieved August 27, 2008.

177. Montefiore, Simon Sebag (2006). *Speeches that Changed the World: The Stories and Transcripts of the Moments that Made History* (https://archive.org/details/isbn_9781847243690/page/155). Quercus. p. 155 (https://archive.org/details/isbn_9781847243690/page/155). ISBN 184724369X.
178. "King V. Jowers Conspiracy Allegations" (https://www.justice.gov/crt/about/crm/mlk/part6.php#conspire). *United States Department of Justice Investigation of Recent Allegations Regarding the Assassination of Dr. Martin Luther King, Jr* (https://www.justice.gov/crt/about/crm/mlk/part1.php). U.S. Department of Justice. June 2000. Retrieved July 11, 2011.
179. Pilkington, Ed (April 3, 2008). "40 years after King's death, Jackson hails first steps into promised land" (https://www.theguardian.com/world/2008/apr/03/usa.race). *The Guardian*. Retrieved June 11, 2008.
180. Garner, Joe; Cronkite, Walter; Kurtis, Bill (2002). *We Interrupt This Broadcast: The Events that Stopped Our Lives ... from the Hindenburg Explosion to the Attacks of September 11*. Sourcebooks. p. 62 (https://archive.org/details/weinterruptthisb00garn_0/page/62). ISBN 1-57071-974-8.
181. Pepper, William (2003). *An Act of State: The Execution of Martin Luther King* (https://archive.org/details/actofstateexe00pepp/page/159). Verso. p. 159 (https://archive.org/details/actofstateexe00pepp/page/159). ISBN 1-85984-695-5.
182. Frady 2002, pp. 204–05.
183. Purnick, Joyce (April 18, 1988). "Koch Says Jackson Lied About Actions After Dr. King Was Slain" (https://query.nytimes.com/gst/fullpage.html?res=940DEED7133EF93BA25757C0A96E948260). *The New York Times*. Archived (https://web.archive.org/web/20121111011838/http://www.nytimes.com/1988/04/18/us/koch-says-jackson-lied-about-actions-after-dr-king-was-slain.html) from the original on November 11, 2012. Retrieved June 11, 2008.
184. Lokos, Lionel (1968). *House Divided: The Life and Legacy of Martin Luther King*. Arlington House. p. 48.
185. "Citizen King Transcript" (https://web.archive.org/web/20130125144003/http://www.pbs.org/wgbh/amex/mlk/filmmore/pt.html). PBS. Archived from the original (https://www.pbs.org/wgbh/amex/mlk/filmmore/pt.html) on January 25, 2013. Retrieved June 12, 2008.
186. "1968: Martin Luther King shot dead" (http://news.bbc.co.uk/onthisday/hi/dates/stories/april/4/newsid_2453000/2453987.stm). *On this Day*. BBC (2006). April 4, 1968. Retrieved August 27, 2008.
187. Risen, Clay (2009). *A Nation on Fire: America in the Wake of the King Assassination* (https://archive.org/details/nationonfireamer00rise). John Wiley & Sons. ISBN 978-0-470-17710-5.
188. Klein, Joe (2006). *Politics Lost: How American Democracy was Trivialized by People Who Think You're Stupid*. New York: Doubleday. p. 6. ISBN 978-0-385-51027-1
189. Newfield, Jack (1988). *Robert Kennedy: A Memoir* (https://archive.org/details/robertkennedyme000newf/page/248) (3rd ed.). New York City: Plume. p. 248 (https://archive.org/details/robertkennedyme000newf/page/248). ISBN 978-0-452-26064-1.
190. "1968 Year In Review" (http://www.upi.com/Audio/Year_in_Review/Events-of-1968/Martin-Luther-King-Assasination/12303153093431-4/). United Press International. Archived (https://web.archive.org/web/20121021014925/http://www.upi.com/Audio/Year_in_Review/Events-of-1968/Martin-Luther-King-Assasination/12303153093431-4/) from the original on October 21, 2012. Retrieved November 30, 2010.
191. "AFSCME Wins in Memphis" (https://web.archive.org/web/20061102004802/http://www.afscme.org/about/1533.cfm). AFSCME The Public Employee. April 1968. Archived from the original (http://www.afscme.org/about/1533.cfm) on November 2, 2006. Retrieved January 16, 2012.
192. Manheimer, Ann S. (2004). *Martin Luther King Jr.: Dreaming of Equality* (https://archive.org/details/martinlutherking0000manh/page/97). Twenty-First Century Books. p. 97 (https://archive.org/details/martinlutherking0000manh/page/97). ISBN 1-57505-627-5.

193. Dickerson, James (1998). *Dixie's Dirty Secret: The True Story of how the Government, the Media, and the Mob Conspired to Combat Immigration and the Vietnam Antiwar Movement* (https://archive.org/details/dixiesdirtysecre00jame/page/169). ME Sharpe. p. 169 (https://archive.org/details/dixiesdirtysecre00jame/page/169). ISBN 0-7656-0340-3.
194. Hatch, Jane M.; Douglas, George William (1978). *The American Book of Days* (https://archive.org/details/americanbookofda00hatc). Wilson. p. 321 (https://archive.org/details/americanbookofda00hatc/page/321).
195. King, Martin Luther, Jr. (2007). *Dream: The Words and Inspiration of Martin Luther King, Jr* (https://archive.org/details/dreamwordsinspir00king/page/26). Blue Mountain Arts. p. 26 (https://archive.org/details/dreamwordsinspir00king/page/26). ISBN 978-1-59842-240-5.
196. Werner, Craig (2006). *A Change is Gonna Come: Music, Race & the Soul of America* (https://archive.org/details/changeisgonnacom00wern_0/page/9). University of Michigan Press. p. 9 (https://archive.org/details/changeisgonnacom00wern_0/page/9). ISBN 0-472-03147-3.
197. Ling, Peter J. (2002). *Martin Luther King, Jr* (https://archive.org/details/martinlutherking00ling). Routledge. p. 296 (https://archive.org/details/martinlutherking00ling/page/296). ISBN 0-415-21664-8.
198. Flowers, R. Barri; Flowers, H. Loraine (2004). *Murders in the United States: Crimes, Killers And Victims Of The Twentieth Century*. McFarland. p. 38. ISBN 0-7864-2075-8.
199. "James Earl Ray Dead At 70" (http://www.cbsnews.com/stories/1998/04/23/national/main7900.shtml). CBS. April 23, 1998. Archived (https://web.archive.org/web/20121114172759/http://www.cbsnews.com/stories/1998/04/23/national/main7900.shtml) from the original on November 14, 2012. Retrieved June 12, 2008.
200. House Select Committee on Assassinations (2001). *Compilation of the Statements of James Earl Ray: Staff Report* (https://archive.org/details/compsta00unit/page/17). The Minerva Group. p. 17 (https://archive.org/details/compsta00unit/page/17). ISBN 0-89875-297-3.
201. Davis, Lee (1995). *Assassination: 20 Assassinations that Changed the World*. JG Press. p. 105. ISBN 1-57215-235-4.
202. Gelder, Lawrence Van (April 24, 1998). "James Earl Ray, 70, Killer of Dr. King, Dies in Nashville" (https://web.archive.org/web/20140210120821/https://www.nytimes.com/1998/04/24/us/james-earl-ray-70-killer-of-dr-king-dies-in-nashville.html). *NYTimes.com*. Archived from the original (https://www.nytimes.com/1998/04/24/us/james-earl-ray-70-killer-of-dr-king-dies-in-nashville.html) on February 10, 2014.
203. "From small-time criminal to notorious assassin" (http://edition.cnn.com/US/9804/03/james.ray.profile/). CNN. 1998. Archived (https://web.archive.org/web/20121025032408/http://edition.cnn.com/US/9804/03/james.ray.profile/) from the original on October 25, 2012. Retrieved September 17, 2006.
204. Knight, Peter (2003). *Conspiracy Theories in American History: An Encyclopedia*. ABC-CLIO. p. 402. ISBN 1-57607-812-4.
205. James Polk (December 29, 2008). "The case against James Earl Ray" (http://www.cnn.com/2008/US/03/28/mlk.ray.case/index.html). CNN. Retrieved July 12, 2014.
206. "Questions left hanging by James Earl Ray's death" (http://news.bbc.co.uk/1/hi/world/americas/82893.stm). BBC. April 23, 1998. Retrieved August 27, 2008.
207. Frank, Gerold (1972). *An American Death: The True Story of the Assassination of Dr. Martin Luther King Jr. and the Greatest Manhunt of our Time* (https://archive.org/details/americandeathtr00fran). Doubleday. p. 283 (https://archive.org/details/americandeathtr00fran/page/283).
208. "James Earl Ray, convicted King assassin, dies" (http://edition.cnn.com/US/9804/23/ray.obit/#2). CNN. April 23, 1998. Retrieved September 17, 2006.

209. "Trial Transcript Volume XIV" (https://web.archive.org/web/20080506041106/http://www.thekingcenter.org/tkc/trial/Volume14.html). The King Center. Archived from the original (http://www.thekingcenter.org/tkc/trial/Volume14.html) on May 6, 2008. Retrieved August 27, 2008.
210. Sack, Kevin; Yellin, Emily (December 10, 1999). "Dr. King's Slaying Finally Draws A Jury Verdict, but to Little Effect" (https://web.archive.org/web/20130126032638/http://www.nytimes.com/1999/12/10/us/dr-king-s-slaying-finally-draws-a-jury-verdict-but-to-little-effect.html). *The New York Times*. Archived from the original (https://www.nytimes.com/1999/12/10/us/dr-king-s-slaying-finally-draws-a-jury-verdict-but-to-little-effect.html) on January 26, 2013. Retrieved January 20, 2013.
211. Smith, Robert Charles; Seltzer, Richard (2000). *Contemporary Controversies and the American Racial Divide*. Rowman & Littlefield. p. 97. ISBN 0-7425-0025-X.
212. "Overview" (https://web.archive.org/web/20130113154920/http://www.justice.gov/crt/about/crm/mlk/part2.php). *United States Department of Justice Investigation of Recent Allegations Regarding the Assassination of Dr. Martin Luther King, Jr* (https://www.justice.gov/crt/about/crm/mlk/part1.php). U.S. Department of Justice. June 2000. Archived from the original (https://www.justice.gov/crt/about/crm/mlk/part2.php#over) on January 13, 2013. Retrieved July 11, 2011.
213. Posner, Gerald (January 30, 1999). "The Truth About Memphis" (https://web.archive.org/web/20121111161639/https://www.washingtonpost.com/wp-srv/national/longterm/mlk/memphis/memphis2.htm). *The Washington Post*. p. 2. Archived from the original (https://www.washingtonpost.com/wp-srv/national/longterm/mlk/memphis/memphis2.htm) on November 11, 2012.
214. "Loyd Jowers, 73, Who Claimed A Role in the Killing of Dr. King" (https://web.archive.org/web/20140715182331/https://www.nytimes.com/2000/05/23/us/loyd-jowers-73-who-claimed-a-role-in-the-killing-of-dr-king.html). *The New York Times*. May 23, 2000. Archived from the original (https://www.nytimes.com/2000/05/23/us/loyd-jowers-73-who-claimed-a-role-in-the-killing-of-dr-king.html) on July 15, 2014.
215. Canedy, Dana (April 5, 2002). "A Minister Says His Father, Now Dead, Killed Dr. King" (https://www.nytimes.com/2002/04/05/us/a-minister-says-his-father-now-dead-killed-dr-king.html). *The New York Times*.
216. Sargent, Frederic O. (2004). *The Civil Rights Revolution: Events and Leaders, 1955–1968*. McFarland. p. 129. ISBN 0-7864-1914-8.
217. Pepper, William (2003). *An Act of State: The Execution of Martin Luther King* (https://archive.org/details/actofstateexe00pepp/page/182). Verso. p. 182 (https://archive.org/details/actofstateexe00pepp/page/182). ISBN 1-85984-695-5.
218. King, Desmond (March 14, 2003). "The colours of conspiracy" (https://web.archive.org/web/20180129195152/https://www.timeshighereducation.com/books/the-colours-of-conspiracy/175344.article). *Times Higher Education*. Archived from the original (https://www.timeshighereducation.com/books/the-colours-of-conspiracy/175344.article) on January 29, 2018. Retrieved January 29, 2018.
219. Branch, Taylor (2006). *At Canaan's Edge: America in the King Years, 1965–68*. Simon & Schuster. p. 770 (https://archive.org/details/atcanaansedgeame00bran/page/770). ISBN 978-0-684-85712-1.
220. Goodman, Amy; Gonzalez, Juan (January 15, 2004). "Jesse Jackson On 'Mad Dean Disease', the 2000 Elections and Rev. Dr. Martin Luther King" (http://www.democracynow.org/2004/1/15/rev_jesse_jackson_on_mad_dean). Democracy Now!. Retrieved September 18, 2006.
221. "The History of Fair Housing" (https://web.archive.org/web/20120327032116/http://portal.hud.gov/hudportal/HUD?src=%2Fprogram_offices%2Ffair_housing_equal_opp%2Faboutfheo%2Fhistory). U.S. Department of Housing and Urban Development. Archived from the original (http://portal.hud.gov/hudportal/HUD?src=/program_offices/fair_housing_equal_opp/aboutfheo/history) on March 27, 2012. Retrieved April 19, 2012.

222. Ansell, Gwen (2005). *Soweto Blues: Jazz, Popular Music, and Politics in South Africa*. Continuum International Publishing Group. p. 139. ISBN 0-8264-1753-1.
223. Clinton, Hillary Rodham (2007). *It Takes a Village: And Other Lessons Children Teach Us* (https://archive.org/details/ittakesvillage00clin/page/137). Simon & Schuster. p. 137 (https://archive.org/details/ittakesvillage00clin/page/137). ISBN 978-1-4165-4064-9.
224. King 1992, pp. 307–08.
225. Peters, William. "A Class Divided: One Friday in April, 1968" (https://www.pbs.org/wgbh/pages/frontline/shows/divided/etc/friday.html). *Frontline*. PBS. Retrieved June 15, 2008.
226. Krugman, Paul R. (2009). *The Conscience of a Liberal* (https://archive.org/details/conscienceoflib00krug/page/84). W. W. Norton & Company. p. 84 (https://archive.org/details/conscienceoflib00krug/page/84). ISBN 978-0-393-33313-8.
227. "Nobel Lecture" (https://www.nobelprize.org/nobel_prizes/peace/laureates/1998/hume-lecture.html). *Nobelprize.org*. December 10, 1998. Retrieved May 18, 2016.
228. "King remembered for civil rights achievements" (http://www.cnn.com/US/9901/18/mlk.03/). January 18, 1999. Retrieved May 18, 2016.
229. "Interview with John Hume (26 minutes)" (https://www.nobelprize.org/mediaplayer/?id=46). August 31, 2006. Retrieved May 20, 2016.
230. "The King Center's Mission" (https://web.archive.org/web/20080412114756/http://www.thekingcenter.org/tkc/mission.asp). The King Center. Archived from the original (http://www.thekingcenter.org/tkc/mission.asp) on April 12, 2008. Retrieved June 15, 2008.
231. Copeland, Larry (February 1, 2006). "Future of Atlanta's King Center in limbo" (https://www.usatoday.com/news/nation/2006-01-31-king-center_x.htm). *USA Today*. Retrieved August 27, 2008.
232. "Chairman's Message: Introduction to the King Center and its Mission" (https://web.archive.org/web/20080118102950/http://www.thekingcenter.org/tkc/chairman.asp). The King Center. Archived from the original (http://www.thekingcenter.org/tkc/chairman.asp) on January 18, 2008. Retrieved June 15, 2008.
233. "Welcome" (https://web.archive.org/web/20080513175358/http://www.highergroundproductions.com/index2.htm). Higher Ground Productions. Archived from the original (http://www.highergroundproductions.com/index2.htm) on May 13, 2008. Retrieved June 15, 2008.
234. "The Triple Evils" (https://archive.today/20080803150448/http://www.thekingcenter.org/misc/triple_evils.htm). The King Center. Archived from the original (http://www.thekingcenter.org/misc/triple_evils.htm) on August 3, 2008. Retrieved August 27, 2008.
235. Williams, Brandt (January 16, 2005). "What would Martin Luther King do?" (http://news.minnesota.publicradio.org/features/2005/01/17_williamsb_wwmlkd/). Minnesota Public Radio. Retrieved August 27, 2008.
236. "IBM advertisement". *The Dallas Morning News*. January 14, 1985. p. 13A.
237. Joseph Leahy, "St. Louis Remains A Stronghold For Dr. King's Dream" (http://news.stlpublicradio.org/post/st-louis-remains-stronghold-dr-kings-dream), *News for St. Louis*, St. Louis Public Radio, January 20, 2014
238. "Proclamation 6401 – Martin Luther King Jr. Federal Holiday" (http://www.presidency.ucsb.edu/ws/index.php?pid=47329). The American Presidency Project. 1992. Retrieved September 8, 2008.
239. "Martin Luther King Day" (https://web.archive.org/web/20080328081425/http://exchanges.state.gov/education/engteaching/mlkbday.htm). U.S. Department of State. Archived from the original (http://exchanges.state.gov/education/engteaching/mlkbday.htm) on March 28, 2008. Retrieved June 15, 2008.
240. Goldberg, Carey (May 26, 1999). "Contrarian New Hampshire To Honor Dr. King, at Last" (https://query.nytimes.com/gst/fullpage.html?res=9A07E0DC1031F935A15756C0A96F958260). *The New York Times*. Retrieved June 15, 2008.

241. "The History of Martin Luther King Day" (http://www.infoplease.com/spot/mlkhistory1.html). Infoplease. 2007. Retrieved July 4, 2011.
242. "Martin Luther King Day Weekend 2012" (http://www.episcopalchurch.org/sites/default/files/downloads/bi011512_half_0.pdf) (PDF). Episcopal Church. Archived (https://web.archive.org/web/20120523090202/http://www.episcopalchurch.org/sites/default/files/downloads/bi011512_half_0.pdf) (PDF) from the original on May 23, 2012. Retrieved January 4, 2013.
243. "Church Year and Calendar" (https://web.archive.org/web/20130216045355/http://www.stbartlutheran.org/churchyearcalendar.htm). St. Bartholomew Lutheran Church. Archived from the original (http://www.stbartlutheran.org/churchyearcalendar.htm) on February 16, 2013. Retrieved January 10, 2013.
244. "Martin Luther King Peace Committee; Martin Luther King Peace Committee; Newcastle University" (https://research.ncl.ac.uk/martinlutherking/). *Newcastle University*.
245. "Martin Luther King Honorary Degree Ceremony" (https://www.ncl.ac.uk/congregations/honorary/martinlutherking/). *Newcastle University*.
246. Ward, Brian. "A King in Newcastle; Martin Luther King Jr. and British Race Relations, 1967–1968". *The Georgia Historical Quarterly*. **79** (3): 599–632.
247. "Statue unveiled in honour of Martin Luther King Jr" (http://www.ncl.ac.uk/press/articles/archive/2017/11/martinlutherkingstatueunveiled/). November 13, 2017.
248. "New name for Newcastle University's Student Union Mensbar revealed" (http://www.chroniclelive.co.uk/news/north-east-news/new-name-newcastle-universitys-student-12725758). March 11, 2017.
249. Rosen, Jody (June 25, 2019). "Here Are Hundreds More Artists Whose Tapes Were Destroyed in the UMG Fire" (https://www.nytimes.com/2019/06/25/magazine/universal-music-fire-bands-list-umg.html). *The New York Times*. Retrieved June 28, 2019.
250. "Martin Luther King Jr., Justice Without Violence – April 3, 1957" (https://kinginstitute.stanford.edu/liberation-curriculum/classroom-resources/king-quotes-war-and-peace). Mlk-kpp01.stanford.edu. Retrieved July 9, 2013.
251. The Martin Luther King Jr. Research and Education Institute. *Why Jesus Called A Man A Fool (http://mlk-kpp01.stanford.edu/index.php/kingpapers/article/why_jesus_called_a_man_a_fool/)*. Delivered at Mount Pisgah Missionary Baptist Church, Chicago, Illinois, on 27 August 1967.
252. The Huffington Post. 2013. 'A Gift Of Love': Martin Luther King's Sermons From Strength To Love (EXCERPT) (https://huffingtonpost.com/2013/01/21/a-gift-of-love-martin-luther-king-sermons-from-strength-to-love-excerpt_n_2499321.html).
253. Chakko Kuruvila, Matthai (January 15, 2007). "Writings show King as liberal Christian, rejecting literalism" (https://www.sfgate.com/news/article/Writings-show-King-as-liberal-Christian-2623685.php). *San Francisco Chronicle*. Retrieved June 5, 2019.
254. Luther King Jr, Martin. "Dr. Martin Luther King, Jr. speaking at The New School" (https://kinginstitute.stanford.edu/liberation-curriculum/classroom-resources/king-quotes-war-and-peace). Retrieved January 21, 2013.
255. Farrell, James J. (1997). *The Spirit of the Sixties: Making Postwar Radicalism*. Routledge. p. 90. ISBN 0-415-91385-3.
256. "Wofford, Harris Llewellyn" (https://kinginstitute.stanford.edu/encyclopedia/wofford-harris-llewellyn). July 5, 2017. Retrieved December 3, 2019.
257. Kahlenberg, Richard D. (1997). "Book Review: Bayard Rustin: Troubles I've Seen" (https://web.archive.org/web/20081005121547/http://findarticles.com/p/articles/mi_m1316/is_n4_v29/ai_19279952). *Washington Monthly*. Archived from the original (http://findarticles.com/p/articles/mi_m1316/is_n4_v29/ai_19279952) on October 5, 2008. Retrieved June 12, 2008.
258. Enger, Mark and Paul (January 20, 2014). "When Martin Luther King Jr. gave up his guns" (http://www.salon.com/2014/01/20/when_martin_luther_king_jr_gave_up_his_guns_partner/).

259. Bennett, Scott H. (2003). *Radical Pacifism: The War Resisters League and Gandhian Nonviolence in America, 1915–1963*. Syracuse University Press. p. 217. ISBN 0-8156-3003-4.
260. "Stride Toward Freedom: The Montgomery Story" (https://kinginstitute.stanford.edu/encyclopedia/stride-toward-freedom-montgomery-story). July 5, 2017. Retrieved December 3, 2019.
261. Gandhi, Mohandas K. (https://kinginstitute.stanford.edu/encyclopedia/gandhi-mohandas-k), King Encyclopedia, Stanford University
262. King, Martin Luther Jr.; Clayborne Carson; et al. (2005). *The Papers of Martin Luther King Jr., Volume V: Threshold of a New Decade, January 1959 – December 1960* (https://web.archive.org/web/20130615084051/http://mlk-kpp01.stanford.edu/primarydocuments/Vol5/July1959_MyTriptotheLandofGandhi.pdf) (PDF). University of California Press. p. 231. ISBN 0-520-24239-4. Archived from the original (http://mlk-kpp01.stanford.edu/primarydocuments/Vol5/July1959_MyTriptotheLandofGandhi.pdf) (PDF) on June 15, 2013.
263. "India Trip (1959)" (https://kinginstitute.stanford.edu/encyclopedia/india-trip). June 20, 2017.
264. King 1992, p. 13.
265. Martin Luther King (December 11, 1964). "Nobel Lecture by MLK" (https://web.archive.org/web/20150315071306/http://www.thekingcenter.org/archive/document/nobel-lecture-mlk). The King Center. p. 12. Archived from the original (http://www.thekingcenter.org/archive/document/nobel-lecture-mlk) on March 15, 2015. Retrieved August 30, 2013.
266. King, M. L. Morehouse College (Chapter 2 of The Autobiography of Martin Luther King Jr.)
267. Reinhold Niebuhr and Contemporary Politics: God and Power
268. Ansbro, J.J. (1982). "Ch. 5: The Social Mission of the Christian Church" (https://archive.org/details/martinlutherking0000ansb_j7f7/page/163). *Martin Luther King, Jr.: The Making of a Mind* (https://archive.org/details/martinlutherking0000ansb). Maryknoll, New York: Orbis Books. p. 163. ISBN 0-88344-333-3.
269. Baldwin, L.V.; Burrow, R.; Fairclough, A. (2013). *The Domestication of Martin Luther King Jr.: Clarence B. Jones, Right-Wing Conservatism, and the Manipulation of the King Legacy* (https://books.google.com/books?id=c15NAwAAQBAJ&pg=PA133). Cascade Books. p. 133. ISBN 978-1-61097-954-2.
270. Long, M.G. (2002). *Against Us, But for Us: Martin Luther King, Jr. and the State* (https://books.google.com/books?id=XJpVWyQGKbsC&pg=PA53). Mercer University Press. p. 53. ISBN 978-0-86554-768-1.
271. Perry, L. (1973). *Radical Abolitionism: Anarchy and the Government of God in Antislavery Thought* (https://archive.org/details/radicalabolition00lewi/page/4). University of Tennessee Press. p. 4 (https://archive.org/details/radicalabolition00lewi?q=Radical+Abolitionism/page/4). ISBN 9780801407543.
272. Burrow, R. (2014). *Extremist for Love: Martin Luther King Jr., Man of Ideas and Nonviolent Social Action* (https://books.google.com/books?id=ZVffAAAAQBAJ&pg=PT313). Book collections on Project MUSE. Fortress Press. p. 313. ISBN 978-1-4514-8027-6.
273. Deats, S.M.; Lenker, L.T.; Perry, M.G. (2004). *War and Words: Horror and Heroism in the Literature of Warfare* (https://books.google.com/books?id=v-mkw-NBGbAC&pg=PA37). G - Reference, Information and Interdisciplinary Subjects Series. Lexington Books. p. 37. ISBN 978-0-7391-0579-5.
274. Stott, J. (2004). *The Incomparable Christ* (https://books.google.com/books?id=kPYUUaYZH_UC&pg=PA149). InterVarsity Press. p. 149. ISBN 978-0-8308-3222-4.
275. "Agape" (https://kinginstitute.stanford.edu/encyclopedia/agape). *Martin Luther King Jr. and the Global Freedom Struggle*. The Martin Luther King Jr. Research and Education Institute. April 24, 2017. Retrieved December 3, 2019.

276. Wang, Lisa. "Martin Luther King Jr.'s Troubled Attitude toward Nonviolent Resistance" (http://www.people.fas.harvard.edu/~expose/issues/issue_2011/pdf/2010_wang.pdf) (PDF). *Exposé*. Harvard College Writing Program. Retrieved January 19, 2015.
277. "Nonviolence: The Only Road to Freedom – Teaching American History" (http://teachingamericanhistory.org/library/document/nonviolence-the-only-road-to-freedom/). *teachingamericanhistory.org*.
278. "Birmingham civil rights activist Colonel Stone Johnson has died (slideshow)" (http://blog.al.com/spotnews/2012/01/birmingham_civil_rights_activi.html). *AL.com*. January 19, 2012.
279. "Armed Resistance in the Civil Rights Movement: Charles E. Cobb and Danielle L. McGuire on Forgotten History" (http://prospect.org/article/armed-resistance-civil-rights-movement-charles-e-cobb-and-danielle-l-mcguire-forgotten). *The American Prospect*. June 11, 2014.
280. Lance Hill (February 2006). *The Deacons for Defense: Armed Resistance and the Civil Rights Movement (University of North Carolina Press, 2006), p. 245–250* (https://books.google.com/books?id=8H9Me8LZ488C&pg=PA246). ISBN 9780807857021. Retrieved July 12, 2016.
281. Ross, Gyasi (January 11, 2018). "Dr. Martin Luther King, Jr., Black People and Indigenous People: How We Cash This Damn Check" (https://www.huffingtonpost.com/entry/dr-martin-luther-king-jr-black-people-and-indigenous_us_5a57c671e4b03a1e6098bc6d). *Huffington Post*. Huffington Post. Retrieved November 25, 2018.
282. Bender, Albert (February 13, 2014). "Dr. King spoke out against the genocide of Native Americans" (http://www.peoplesworld.org/article/dr-king-spoke-out-against-the-genocide-of-native-americans/). *People's World*. People's World. Retrieved November 25, 2018.
283. Garcia, Kevin (December 1, 2014). "The American Indian Civil Rights Movement: A case study in Civil Society Protest" (http://www.scielo.org.za/scielo.php?script=sci_arttext&pid=S2223-03862014000200004). *Yesterday and Today*. **12**: 60–74. ISSN 2309-9003 (https://www.worldcat.org/issn/2309-9003). Retrieved November 25, 2018.
284. Rickert, Levi (January 16, 2017). "Dr. Martin Luther King Jr: Our Nation was Born in Genocide" (https://nativenewsonline.net/currents/dr-martin-luther-king-jr-nation-born-genocide/). *Native News Online*. Native News Online. Retrieved November 25, 2018.
285. Leighton, David (April 2, 2017). "Street Smarts: MLK Jr. visited 'Papago' reservation near Tucson, was fascinated" (https://tucson.com/news/local/street-smarts-mlk-jr-visited-papago-reservation-near-tucson-was/article_cbc4d8f3-6d53-54f3-a783-359646fe2c82.html). *The Arizona Daily Star*. The Arizona Daily Star. Retrieved November 26, 2018.
286. Pineo, Christopher (January 21, 2016). "Navajos and locals in Gallup celebrate Martin Luther King Jr. Day" (https://www.navajotimes.com/reznews/navajos-and-locals-in-gallup-celebrate-martin-luther-king-jr-day/). *Navajo Times*. Navajo Times. Retrieved November 26, 2018.
287. Cook, Roy. "'I have a dream for all God's children,' Martin Luther King Jr. Day" (http://americanindiansource.com/mlkechohawk.html). *American Indian Source*. Retrieved November 25, 2018.
288. Oates, Stephen B. (December 13, 1993). *Let the Trumpet Sound: A Life of Martin Luther King, Jr* (https://archive.org/details/lettrumpetsound00step/page/159). HarperCollins. p. 159 (https://archive.org/details/lettrumpetsound00step/page/159). ISBN 978-0-452-25627-9.
289. King, Martin Luther Jr. (2000). Carson, Clayborne; Holloran, Peter; Luker, Ralph; Russell, Penny A. (eds.). *The Papers of Martin Luther King, Jr: Symbol of the Movement, January 1957 – December 1958* (https://books.google.com/books?id=qW-NYdIefPgC&pg=PA364). University of California Press. p. 364. ISBN 978-0-520-22231-1.
290. Merriner, James L. (March 9, 2003). "Illinois' liberal giant, Paul Douglas" (http://articles.chicagotribune.com/2003-03-09/entertainment/0303080081_1_illinois-gov-paul-douglas-liberal/2). *Chicago Tribune*. Retrieved May 17, 2015.

291. King, Martin Luther Jr. (2000). Carson, Clayborne; Holloran, Peter; Luker, Ralph; Russell, Penny A. (eds.). *The Papers of Martin Luther King, Jr: Symbol of the Movement, January 1957 – December 1958* (https://books.google.com/books?id=qW-NYdIefPgC&pg=PA84). University of California Press. p. 84. ISBN 978-0-520-22231-1.
292. King, Martin Luther Jr. (1992). Carson, Clayborne; Holloran, Peter; Luker, Ralph; Russell, Penny A. (eds.). *The papers of Martin Luther King Jr* (https://books.google.com/books?id=4ysIWgsSr9AC&pg=PA384). University of California Press. p. 384. ISBN 978-0-520-07951-9.
293. King, Martin Luther Jr.; Carson, Clayborne (1998). *The Autobiography of Martin Luther King Jr* (https://archive.org/details/autobiographyofm00king/page/187). Hachette Digital. p. 187 (https://archive.org/details/autobiographyofm00king/page/187). ISBN 978-0-446-52412-4.
294. "Mr. Conservative: Barry Goldwater's Opposition to the Civil Rights Act of 1964" (https://www.youtube.com/watch?v=JJyWWM9OHKA). September 18, 2006. Retrieved May 17, 2015.
295. Hendricks Jr., Obery M. (January 20, 2014). "The Uncompromising Anti-Capitalism of Martin Luther King Jr" (https://huffingtonpost.com/obery-m-hendricks-jr-phd/the-uncompromising-anti-capitalism-of-martin-luther-king-jr_b_4629609.html).
296. Washington 1991, p. 366.
297. Washington 1991, pp. 365–67.
298. Washington 1991, pp. 367–68.
299. "Quotes" (http://www.worldpopulationbalance.org/quotes). *worldpopulationbalance.org*. January 26, 2009. Retrieved July 9, 2014.
300. "Family Planning – A Special and Urgent Concern" (http://www.plannedparenthood.org/planned-parenthood-gulf-coast/mlk-acceptance-speech). Planned Parenthood. Retrieved July 9, 2014.
301. Demby, Gene (April 8, 2013). "Zoë Saldaña Climbed Into Lt. Uhura's Chair, Reluctantly" (https://www.npr.org/blogs/codeswitch/2013/04/08/176594781/zo-salda-a-climbed-into-lt-uhuras-chair-reluctantly). *Code Switch (blog)*. NPR. Retrieved April 10, 2013.
302. Beck, Donald R. (Director) (1991). *Star Trek: 25th Anniversary Special*.
303. "Nichelle Nichols Tells Neil deGrasse Tyson How Martin Luther King Convinced Her to Stay on Star Trek" (http://www.openculture.com/2013/01/nichelle_nichols_tells_neil_degrasse_tyson_how_martin_luther_king_convinced_her_to_stay_on_star_trek.html).
304. Lee Speigel (November 30, 2011). "Gene Roddenberry's Son Reveals Unhappy 'Star Trek' Family Life" (https://huffingtonpost.com/2011/11/29/gene-roddenberry-son-star-trek_n_1119119.html). *Huffington Post*.
305. Honey, Michael K. (2007). "Standing at the Crossroads" (https://archive.org/details/goingdownjericho00hone). *Going down Jericho Road the Memphis strike, Martin Luther King's last campaign* (https://archive.org/details/goingdownjericho00hone) (1 ed.). Norton. ISBN 978-0-393-04339-6. "Hoover developed around-the-clock surveillance campaign aimed at destroying King."
306. Church, Frank (April 23, 1976), "Church Committee Book III", *Dr. Martin Luther King Jr., Case Study*, Church Committee
307. Garrow, David J. (July–August 2002). "The FBI and Martin Luther King" (https://www.theatlantic.com/doc/200207/garrow). *The Atlantic Monthly*.
308. Ryskind, Allan H. (February 27, 2006). "JFK and RFK Were Right to Wiretap MLK" (https://web.archive.org/web/20081004205959/http://findarticles.com/p/articles/mi_qa3827/is_200602/ai_n17173432/pg_2). *Human Events*. Archived from the original (http://findarticles.com/p/articles/mi_qa3827/is_200602/ai_n17173432/pg_2) on October 4, 2008. Retrieved August 27, 2008.
309. Kotz 2005.
310. Herst 2007, p. 372.
311. Christensen, Jen (April 7, 2008). "FBI tracked King's every move" (http://www.cnn.com/2008/US/03/31/mlk.fbi.conspiracy/index.html). CNN. Retrieved June 14, 2008.

312. Glick, Brian (1989). *War at Home: Covert Action Against U.S. Activists and What We Can Do About It* (https://books.google.com/?id=M4uvwy_C3egC&pg=PA77). South End Press. p. 77. ISBN 978-0-89608-349-3.
313. The Guardian, September 26, 2013, "Declassified NSA Files Show Agency Spied on Muhammad Ali and MLK Operation Minaret Set Up in 1960s to Monitor Anti-Vietnam Critics, Branded 'Disreputable If Not Outright Illegal' by NSA Itself," The Guardian (https://www.theguardian.com/world/2013/sep/26/nsa-surveillance-anti-vietnam-muhammad-ali-mlk)
314. Downing, Frederick L. (1986). *To See the Promised Land: The Faith Pilgrimage of Martin Luther King, Jr* (https://archive.org/details/toseepromisedlan0000down/page/246). Mercer University Press. pp. 246–7 (https://archive.org/details/toseepromisedlan0000down/page/246). ISBN 0-86554-207-4.
315. Kotz 2005, p. 233.
316. Kotz 2005, pp. 70–74.
317. Woods, Jeff (2004). *Black Struggle, Red Scare: Segregation and Anti-communism in the South, 1948–1968*. LSU Press. p. 126. ISBN 0-8071-2926-7. See also: Wannall, Ray (2000). *The Real J. Edgar Hoover: For the Record* (https://archive.org/details/realjedgarhoover0000wann/page/87). Turner Publishing. p. 87. ISBN 1-56311-553-0.
318. Washington 1991, p. 362.
319. Bruns, Roger (2006). *Martin Luther King Jr.: A Biography* (https://archive.org/details/martinlutherking0000brun/page/67). Greenwood Publishing. p. 67 (https://archive.org/details/martinlutherking0000brun/page/67). ISBN 0-313-33686-5.
320. Kotz 2005, p. 83.
321. Gilbert, Alan (1990). *Democratic Individuality: A Theory of Moral Progress*. Cambridge University Press. p. 435. ISBN 0-521-38709-4.
322. Washington 1991, p. 363.
323. CIA (November 5, 1967). "Martin Luther King" (https://www.archives.gov/files/research/jfk/releases/docid-32397512.pdf) (PDF). Retrieved February 13, 2018.
324. Naftali, Timothy (December 19, 2005). "Bush and the NSA spying scandal" (https://www.huffpost.com/entry/bush-and-the-nsa-spying-s_b_12552). *HuffPo*. Retrieved April 18, 2019.
325. Sidey, Hugh (February 10, 1975). "L.B.J., Hoover and Domestic Spying" (https://web.archive.org/web/20110921122310/http://www.time.com/time/magazine/article/0%2C9171%2C912799-2%2C00.html). *Time*. Archived from the original (http://www.time.com/time/magazine/article/0,9171,912799-2,00.html) on September 21, 2011. Retrieved June 14, 2008.
326. Abernathy, Ralph (1989). *And the walls came tumbling down: an autobiography* (https://archive.org/details/andwallscametumb00aber/page/471). Harper & Row. p. 471 (https://archive.org/details/andwallscametumb00aber/page/471). ISBN 978-0-06-016192-7.
327. Abernathy, Ralph David (October 29, 1989). "And the Walls Came Tumbling Down" (https://web.archive.org/web/20071211111242/http://www.booknotes.org/Transcript/index_print.asp?ProgramID=1442). Booknotes. Archived from the original (http://www.booknotes.org/Transcript/index_print.asp?ProgramID=1442) on December 11, 2007. Retrieved June 14, 2008.
328. *Bearing the Cross: Martin Luther King Jr. and the Southern Christian Leadership Conference* (https://archive.org/details/bearingcross00davi). William Morrow & Co. 1986. pp. 375–6 (https://archive.org/details/bearingcross00davi/page/375).
329. Frady 2002, p. 67.
330. Raines, Howell (November 30, 1986). "Driven to Martyrdom" (https://www.nytimes.com/books/99/02/07/nnp/garrow.html). *The New York Times*. Retrieved July 12, 2013.
331. Burnett, Thom (2005). *Conspiracy Encyclopedia*. Collins & Brown. p. 58 (https://archive.org/details/conspiracyencycl0000unse/page/58). ISBN 1-84340-287-4.
332. Spragens, William C. (1988). *Popular Images of American Presidents* (https://archive.org/details/popularimagesofa0000unse/page/532). Greenwood Publishing. p. 532. ISBN 978-0-313-22899-5.

333. Gage, Beverly (November 11, 2014). "What an Uncensored Letter to M.L.K. Reveals" (https://www.nytimes.com/2014/11/16/magazine/what-an-uncensored-letter-to-mlk-reveals.html). *The New York Times*. Retrieved January 9, 2015.
334. Kotz 2005, p. 247.
335. Frady 2002, pp. 158–159.
336. Wilson, Sondra K. (1999). *In Search of Democracy: The NAACP Writings of James Weldon Johnson, Walter White, and Roy Wilkins (1920–1977)* (https://archive.org/details/insearchofdemocr00sond/page/466). Oxford University Press. p. 466 (https://archive.org/details/insearchofdemocr00sond/page/466). ISBN 0-19-511633-X.
337. Phillips, Geraldine N. (Summer 1997). "Documenting the Struggle for Racial Equality in the Decade of the Sixties" (https://www.archives.gov/publications/prologue/1997/summer/equality-in-the-sixties.html#f3). *Prologue*. The National Archives and Records Administration. Retrieved June 15, 2008.
338. Garrow, David J. (May 30, 2019). "The troubling legacy of Martin Luther King" (https://standpointmag.co.uk/issues/june-2019/the-troubling-legacy-of-martin-luther-king/). *Standpoint*. Retrieved June 2, 2019.
339. Murch, Donna (June 8, 2019). "A historian's claims about Martin Luther King are shocking – and irresponsible" (https://www.theguardian.com/commentisfree/2019/jun/08/martin-luther-king-david-garrow-essay-claims). *The Guardian*. Retrieved July 27, 2019.
340. Reynolds, Barbara Ann (July 3, 2019). "Salacious FBI information again attacks character of MLK" (http://amsterdamnews.com/news/2019/jul/03/salacious-fbi-information-again-attacks-character-/). New York Amsterdam News. Retrieved August 7, 2019.
341. Bufkin, Ellie (May 31, 2019). "MLK's Alleged Abuse Of Women Does Not Negate His Achievements" (https://thefederalist.com/2019/05/31/mlks-alleged-abuse-women-not-negate-achievements/). *The Federalist*. Retrieved June 2, 2019.
342. Griffey, Trevor. "J. Edgar Hoover's revenge: Information the FBI once hoped could destroy Rev. Martin Luther King Jr. has been declassified" (https://theconversation.com/j-edgar-hoovers-revenge-information-the-fbi-once-hoped-could-destroy-rev-martin-luther-king-jr-has-been-declassified-118026). *The Conversation*. Retrieved June 2, 2019.
343. Polk, Jim (December 29, 2008). "Black In America – Behind the Scenes: 'Eyewitness to Murder: The King Assassination'" (http://www.cnn.com/2008/US/03/13/bts.king.assasssination/). *CNN*. Retrieved April 14, 2016.
344. McKnight, Gerald (1998). *The Last Crusade: Martin Luther King Jr., the FBI, and the Poor People's Crusade* (https://archive.org/details/isbn_9780813333847/page/76). Westview Press. p. 76 (https://archive.org/details/isbn_9780813333847/page/76). ISBN 0-8133-3384-9.
345. *Martin Luther King Jr.: The FBI Files*. Filiquarian Publishing. 2007. pp. 40–2. ISBN 978-1-59986-253-8. See also: Polk, James (April 7, 2008). "King conspiracy theories still thrive 40 years later" (http://www.cnn.com/2008/US/03/28/conspiracy.theories/). CNN. Retrieved June 16, 2008. and "King's FBI file Part 1 of 2" (https://vault.fbi.gov/Martin%20Luther%20King,%20Jr./Martin%20Luther%20King,%20Jr.%20Part%201%20of%202/view) (PDF). FBI. Retrieved January 16, 2012. and "King's FBI file Part 2 of 2" (https://vault.fbi.gov/Martin%20Luther%20King,%20Jr./Martin%20Luther%20King,%20Jr.%20Part%202%20of%202/view) (PDF). FBI. Retrieved January 16, 2012.
346. Knight, Peter (2003). *Conspiracy Theories in American History: An Encyclopedia*. ABC-CLIO. pp. 408–9. ISBN 1-57607-812-4.
347. Warren, Mervyn A. (2001). *King Came Preaching: The Pulpit Power of Dr. Martin Luther King, Jr*. InterVarsity Press. p. 79. ISBN 0-8308-2658-0.
348. "Martin Luther King Wins The Nobel Prize for Peace" (https://www.nytimes.com/learning/general/onthisday/big/1014.html). *The New York Times*. October 15, 1964. Retrieved February 13, 2018.

349. Wintle, Justin (2001). *Makers of Modern Culture: Makers of Culture*. Routledge. p. 272. ISBN 0-415-26583-5.
350. Engel, Irving M. "Commemorating Martin Luther King Jr.: Presentation of American Liberties Medallion" (https://web.archive.org/web/20060604175417/http://www.ajc.org/site/apps/nl/content3.asp?c=ijITI2PHKoG&b=843719&ct=1052921). American Jewish Committee. Archived from the original (http://www.ajc.org/site/apps/nl/content3.asp?c=ijITI2PHKoG&b=843719&ct=1052921) on June 4, 2006. Retrieved March 15, 2018.
351. King, Martin Luther Jr. "Commemorating Martin Luther King Jr.: Response to Award of American Liberties Medallion" (https://web.archive.org/web/20060609075301/https://www.ajc.org/site/apps/nl/content3.asp?c=ijITI2PHKoG&b=843719&ct=1052923). American Jewish Committee. Archived from the original (http://www.ajc.org/site/apps/nl/content3.asp?c=ijITI2PHKoG&b=843719&ct=1052923) on June 9, 2006. Retrieved March 15, 2018.
352. "Spingarn Medal Winners: 1915 to Today" (https://web.archive.org/web/20140802063355/http://www.naacp.org/pages/spingarn-medal-winners). NAACP. Archived from the original (http://www.naacp.org/pages/spingarn-medal-winners) on August 2, 2014. Retrieved January 16, 2013.
353. "Martin Luther King Jr" (http://www.anisfield-wolf.org/books/stride-toward-freedom-the-montgomery-story/?sortby=author&auth=KINGJR.MARTINLUTHER). Anisfield-Wolf Book Awards. Retrieved October 2, 2011.
354. "The Reverend Martin Luther King Jr. upon accepting The Planned Parenthood Federation Of America Margaret Sanger Award" (https://web.archive.org/web/20080224104928/http://www.plannedparenthood.org/about-us/who-we-are/the-reverend-martin-luther-king-jr.htm). PPFA. Archived from the original (http://www.plannedparenthood.org/about-us/who-we-are/the-reverend-martin-luther-king-jr.htm) on February 24, 2008. Retrieved August 27, 2008.
355. "SCLC Press Release" (https://web.archive.org/web/20121215172223/http://www.thekingcenter.org/archive/document/sclc-press-release). SCLC via the King Center. May 16, 1966. Archived from the original (http://www.thekingcenter.org/archive/document/sclc-press-release) on December 15, 2012. Retrieved August 31, 2012.
356. "Did You Know That Martin Luther King Won A GRAMMY?" (https://www.grammy.com/grammys/news/did-you-know-dr-martin-luther-king-jr-won-grammy). *GRAMMY.com*. January 17, 2019. Retrieved January 21, 2019.
357. Carter, Jimmy (July 11, 1977). "Presidential Medal of Freedom Remarks on Presenting the Medal to Dr. Jonas E. Salk and to Martin Luther King Jr" (http://www.presidency.ucsb.edu/ws/index.php?pid=7784). The American Presidency Project. Archived (https://web.archive.org/web/20130501191835/http://www.presidency.ucsb.edu/ws/index.php?pid=7784) from the original on May 1, 2013. Retrieved January 4, 2013.
358. "Congressional Gold Medal Recipients (1776 to Present)" (http://clerk.house.gov/art_history/house_history/goldMedal.html). Office of the Clerk: U.S. House of Representatives. Retrieved June 16, 2008.
359. Gallup, George; Gallup Jr., Alec (2000). *The Gallup Poll: Public Opinion 1999*. Rowman & Littlefield. p. 249. ISBN 0-8420-2699-1.
360. Harpaz, Beth J. (December 27, 1999). "Time Names Einstein as Person of the Century" (https://web.archive.org/web/20130514041705/http://www.highbeam.com/doc/1P1-24394267.html). – via HighBeam Research (subscription required). Associated Press. Archived from the original (http://www.highbeam.com/doc/1P1-24394267.html) on May 14, 2013. Retrieved January 20, 2013.
361. "Reagan voted 'greatest American' " (http://news.bbc.co.uk/2/hi/americas/4631421.stm). BBC. June 28, 2005. Retrieved August 27, 2008.
362. "Anti-slavery activist Harriet Tubman to replace Jackson on the front of the $20 bill" (https://www.usatoday.com/story/news/politics/2016/04/20/report-lew-considered-anthony-10-bill/83274530/). *USAToday.com*. April 21, 2016. Retrieved August 28, 2017.

Sources

- Abernathy, Ralph (1989). *And the Walls Came Tumbling Down: An Autobiography* (https://archive.org/details/andwallscametumb00aber). Harper & Row. ISBN 0-06-016192-2.
- Branch, Taylor (2006). *At Canaan's Edge: America In the King Years, 1965–1968* (https://archive.org/details/atcanaansedgeame00bran). Simon & Schuster. ISBN 0-684-85712-X.
- Cohen, Adam Seth; Taylor, Elizabeth (2000). *Pharaoh: Mayor Richard J. Daley: His Battle for Chicago and the Nation* (https://archive.org/details/americanpharaohm00adam). Back Bay. ISBN 0-316-83489-0.
- Frady, Marshall (2002). *Martin Luther King Jr.: A Life* (https://books.google.com/books/about/Martin_Luther_King_Jr.html?id=dOR4QpEE0g8C). Penguin. ISBN 978-0-14-303648-7.
- Garrow, David J. (1981). *The FBI and Martin Luther King, Jr* (https://archive.org/details/fbimartinlutherk0000garr). Penguin Books. ISBN 0-14-006486-9.
- Garrow, David. *Bearing the Cross: Martin Luther King Jr. and the Southern Christian Leadership Conference* (1989). Pulitzer Prize. ISBN 978-0-06-056692-0
- "James L. Bevel, The Strategist of the 1960s Civil Rights Movement", a 1984 paper by Randall Kryn, published with a 1988 addendum by Kryn in Prof. David Garrow's *We Shall Overcome, Volume II* (Carlson Publishing Company, 1989).
- Glisson, Susan M. (2006). *The Human Tradition in the Civil Rights Movement*. Rowman & Littlefield. ISBN 0-7425-4409-5.
- Herst, Burton (2007). *Bobby and J. Edgar: The Historic Face-off Between the Kennedys and J. Edgar Hoover that Transformed America* (https://archive.org/details/bobbyjedgarhisto00hers). Carroll & Graf. ISBN 978-0-7867-1982-2.
- Jackson, Thomas F. (2006). *From Civil Rights to Human Rights: Martin Luther King Jr. and the Struggle for Economic Justice*. University of Pennsylvania Press. ISBN 978-0-8122-3969-0.
- King, Martin Luther Jr. (1998). Carson, Clayborne (ed.). *Autobiography* (https://archive.org/details/autobiographyofm00king). Warner Books. ISBN 0-446-52412-3.
- Carson, Clayborne; Luker, Ralph E.; Russell, Penny A.; Harlan, Louis R., eds. (1992). *The Papers of Martin Luther King, Jr., Volume I: Called to Serve, January 1929–June 1951*. University of California Press. ISBN 0-520-07950-7.
- Kotz, Nick (2005). *Judgment Days: Lyndon Baines Johnson, Martin Luther King Jr., and the Laws that Changed America* (https://archive.org/details/judgmentdayslynd00kotz). Houghton Mifflin Books. ISBN 0-618-08825-3.
- Lawson, Steven F.; Payne, Charles M.; Patterson, James T. (2006). *Debating the Civil Rights Movement, 1945–1968*. Rowman & Littlefield. ISBN 0-7425-5109-1.
- Robbins, Mary Susannah (2007). *Against the Vietnam War: Writings by Activists*. Rowman & Littlefield. ISBN 978-0-7425-5914-1.
- Washington, James M. (1991). *A Testament of Hope: The Essential Writings and Speeches of Martin Luther King, Jr* (https://archive.org/details/testamentofhope00mart). HarperCollins. ISBN 0-06-064691-8.

Further reading

- Ayton, Mel (2005). *A Racial Crime: James Earl Ray And The Murder Of Martin Luther King Jr*. Archebooks Publishing. ISBN 1-59507-075-3.
- Branch, Taylor (1988). *Parting the Waters: America in the King Years, 1954–1963* (https://archive.org/details/partingwatersame01bran). Simon & Schuster. ISBN 0-671-46097-8.
- Branch, Taylor (1998). *Pillar of Fire: America in the King Years, 1963–1965* (https://archive.org/details/pillaroffireamer00bran). Simon & Schuster. ISBN 0-684-80819-6.

- King, Coretta Scott (1993) [1969]. *My Life with Martin Luther King, Jr* (https://archive.org/details/mylifewithmartin00king_2). Henry Holth & Co. ISBN 0-8050-2445-X.
- King, Martin Luther Jr. (2015). Cornel West (ed.). *The Radical King* (https://books.google.com/?id=PHAOBAAAQBAJ). Beacon Press. ISBN 978-0-8070-1282-6.
- Kirk, John A., ed. *Martin Luther King Jr. and the Civil Rights Movement: Controversies and Debates* (2007). pp. 224
- Schulke, Flip; McPhee, Penelope. *King Remembered*, Foreword by Jesse Jackson (1986). ISBN 978-1-4039-9654-1
- Waldschmidt-Nelson, Britta. *Dreams and Nightmares: Martin Luther King Jr. Malcolm X, and the Struggle for Black Equality.* Gainesville, FL: University Press of Florida, 2012. ISBN 0-8130-3723-9.

External links

- Martin Luther King Jr. (https://curlie.org/Society/History/By_Region/North_America/United_States/People/King%2C_Martin_Luther%2C_Jr./) at Curlie
- Works by or about Martin Luther King Jr. (https://archive.org/search.php?query=%28%28subject%3A%22Jr.%2C%20Martin%20Luther%20King%22%20OR%20subject%3A%22Martin%20Luther%20King%20Jr.%22%20OR%20creator%3A%22Jr.%2C%20Martin%20Luther%20King%22%20OR%20creator%3A%22Martin%20Luther%20King%20Jr.%22%20OR%20creator%3A%22Jr.%2C%20M%2E%20L%2E%20K%2E%22%20OR%20title%3A%22Martin%20Luther%20King%20Jr.%22%20OR%20description%3A%22Martin%20Luther%20King%20Jr.%22%29%20OR%20%28%221929-1968%22%20AND%20Jr.%29%29%20AND%20%28-mediatype:software%29) at Internet Archive
- The King Center (http://www.thekingcenter.org/)
- Martin Luther King Jr. (https://www.britannica.com/EBchecked/topic/318311) at the *Encyclopædia Britannica*
- FBI file on Martin Luther King Jr. (https://vault.fbi.gov/Martin%20Luther%20King%2C%20Jr.)
- Martin Luther King Jr.'s Nobel Peace Prize (http://crdl.usg.edu/events/mlk_nobel_prize/), Civil Rights Digital Library
- Dr. Martin Luther King Jr. at Buffalo (http://digital.lib.buffalo.edu/collection/LIB-UA015/), digital collection of Dr. King's visit and speech in Buffalo, New York on November 9, 1967, from the University at Buffalo Libraries

Awards and achievements		
Preceded by **International Committee of the Red Cross and League of Red Cross Societies**	**Nobel Peace Prize Laureate** 1964	Succeeded by **UNICEF**

Retrieved from "https://en.wikipedia.org/w/index.php?title=Martin_Luther_King_Jr.&oldid=933193286"

This page was last edited on 30 December 2019, at 14:11 (UTC).

Text is available under the Creative Commons Attribution-ShareAlike License; additional terms may apply. By using this site, you agree to the Terms of Use and Privacy Policy. Wikipedia® is a registered trademark of the Wikimedia Foundation, Inc., a non-profit organization.